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# Shepherd

Spiritualiz'd

Benj<sup>r</sup> O R, Beadome

The Improvement of a

SHEPHERD'S Life

TO

SOUL-Advantage

By James Woode, *an unworthy Follower of the*  
*Great Shepherd of Souls.*

Virgil

Eclog.

*Superior pars altera cura*

*Lanigeris pascuntur oves*

*Hic labor, hinc tandem fortes sperate coloni.*

*Nec sunt animi dubius, verbis ea vincere, magnum*

*Quam si et angustis hinc addere rebus honorem.*

L O N D O N,

Printed by J. R. for Thomas Parkhurst, at the Three  
Bibles and Crown at the lower-end of Cheap-  
side, 1680.

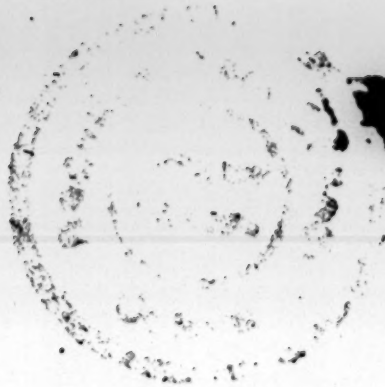


September 18 — —

Concord - Worcester — —

4 and — — —

5 Gift worth — —



To his Honoured & Beloved Friends, the  
Sheep-Masters, & Shepherds in the  
County of Tipperary in Ireland.

*Honoured and Beloved,*

**F**OR you were these discourses first  
designed, and into your hands  
are they now put, with an hearty  
looking up to Heaven for a Blessing  
upon them; that neither I may write,  
nor read in vain. My circumstan-  
ces are known to many of you; and  
seeing I cannot be as Generally and  
Publickly useful to you as I would, I  
was willing to be as serviceable to you  
as I can. 'Tis now some years since  
in discourse with a Friend of mine,  
who hath often been Sub-Sheriff of  
your County, I was told how many  
Thousand Sheep were found by com-  
putation in your County: So that the  
Inhabitants of other Counties in this  
Kingdom did not stick to say, that your  
Sheep did eat up, not only your Grass  
only, but your People too: It is so



*The Epistle Dedicatory.*

thinly planted, in comparison of some other Parts of the Kingdom. This put me upon thoughts how I might direct you to the Improvement of your Flocks to higher advantage than some others. Especially the Providence of God casting my lot to speak in a Countrey Auditory, to most who are some way or other concern'd with that sort of Cattle : And not having found among the many Books made publick, any thing of this Theme ; I hoped it might be some way useful to stir you up in your management of your stock, to raise your hearts higher than their Wool, Flesh, &c.

I have been but a little while acquainted with this course of life, and therefore if those of you, that are better skill'd herein, find any mistakes or defects in what is offered, besides the common Apology of Humane Error, I have to plead a failure of judgement in the matter, not of Affection to you: Tho  
I have

*The Epistle Dedicatory.*

I have not been wanting neither in an endeavour to inform my judgment the best way I could.

One thing I foresee the Observant Reader will find deficient, viz. That no place is here allotted to the Followers, or Under-Shepherds to Christ : Such both Magistrates and Ministers hear in Sacred Writ. But I have this to answer to it ; None such heard me when I discours'd these things, nor do I know whether any such will deign the reading them : And to others it would be vain to blot Paper to no purpose. We have but too many who carp at Magistrates and Ministers for the neglect of their Duties, who would better place their time in amending their own.

I have purposely waved matters controversial, wherein I find the Genius of this Age to over-bound. 'Tis practical Holiness will be the best Evidence to our selves and others, that we are



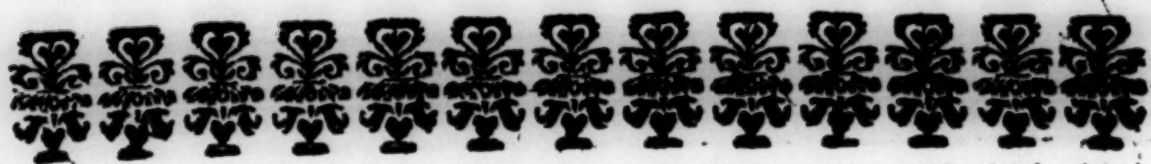
*The Epistle Dedicatory.*

indeed the Sheep of the Holy Jesus. And what ever apprehensions some, that are strangers to me, may have imbib'd, I can in the words of Truth and Soberness say, I had much rather be useful to bring one poor Lamb into the Fold of the Blessed Jesus, than Proselyte ten to any opinion wherein I differ from others.

God hath blest some of you, My Friends, with large Flocks: I beg they may all bear Golden Fleeces to you, when you shall be much enriched by them Godward. That we may say concerning you in our requests for you, what the Beloved Disciple prayed for his wel-beloved *Gaius*, 3 *John* 2. ver. *That ye may prosper and be in health, even as your Souls prosper.* If this Essay (mean as it is, for such it was design'd for the general use) by the Blessing of Heaven may in any measure promote this your Prosperity, it will abundantly compensate this Labour of

*Moorctown, 26th.  
Decemb. 1679.*

*Your Hearty-Soul-Servant,  
James Woode.*



TO THE  
AUTHOR.

*Reverend and dear Brother,*

**I** Should over value my judgement (if indeed I have any at all) should I look upon my self as a competent Censor of any thing that is the issue of your Serious Thoughts. All that I can say of your Shepherdy Spiritualliz'd is, That I have read it with much Pleasure and Profit to my self, and do hope (through the blessing of God) that it may be of great use to the Edification of others if it were made Publick. There is in it Ingenuity, temper'd with Solidity; Critical Learning with an *ὑποτίπσις ὑμαινόντων λόγων*, A pleasing Acumen, with Nerves of Scripture Reason. I may say of you as the Kingly Preacher doth of himself, Eccles. 12. 10. The Preacher sought to find out acceptable



To the Author.

table Words, and that which was written was upright, even words of Truth. Even so here are pretious Truths delivered in acceptable words. Your lips fed many in the Preaching of them, but your Pen will feed many more in the publishing of them. The Lord in mercy bless your Labours with the plentiful Harvest of many Souls brought home to God, that ye may shine as the Stars for ever : My hearty Service to your self is all at present from

Your

Brother and Fellow-Labourer  
in the Gospel

T. T.

Dublin, Novemb.  
17th. 1679.

S H E P-



# SHEPHERDY

SPIRITUALIZ'D,

O R,

The Improvement of a Shepherd's Life  
to Soul-advantage.

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Pfal. 23. 1. *The Lord is my Shepherd.*

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**H**Aving lately read with some delight, Mr. *John Flavel's* Husbandry spiritualiz'd, and finding there little of Sheep, a Theme affording much matter for spiritual contemplation; Upon Enquiry I found the place in which his abode was, not stored with Cattle of that sort. Whereas Providence hath cast my lot in a Countrey abounding with these Creatures; and many of the Inhabitants having some acquaintance with that course of life, I have thought it might not be unprofitable to take up some remarks from the pleasant Flock, that whilst ye are conversant among sheep, from them you may take occasion to mount your hearts to some useful meditations, and may converse with God and your own hearts, in your conversation among Sheep. And because a

Sheep.



Shepherd is a Relative to the Sheep, yea, an Adjunct proper, we will begin there. *David, Psal. 23.* asserts that God fed him like a Shepherd, which is also spoken of God in other Scriptures. They that desire fuller satisfaction this way may consult, *Psal. 80. 1. Jsa. 40. 11. Ezeck. 34. 12, 13, 14, 15. Jo. 10. beginning. 1 Pet. 2. 25.* Though we find a *Jewish* Rabbi, saying the (a) Office of a Shepherd is most despicable: yet God disdaineth not to stoop to take up that Relation and imploiment. *Jehovah Essentially* is the *Shepherd* of his People; yet because the second Person in the Trinity, the Son as *Mediator*, is He by whom matters are managed towards the Sons of Men; of him we will speak particularly, as who appropriates to himself this Relation, *Jo. 10, 11. ἐγώ εἰμι ὁ ποιμὴν ὁ καλός, I am that Shepherd that good one.*

(a) *Non est Officium magis contemptibile quam Opilionis, R. Jos. Bar Hamna.*

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## CHAP. I. Proeme.

*Antiquity enobles Shepherd<sup>y</sup> :  
It doth so peace and sincere Piety.*

E'Ve we fall on this discourse, we have here Room enough (did it suit our present purpose) to Rhetorize; and from the Antiquity and Honourableness of Shepherd<sup>y</sup> to commend it to men. We hinted even now from one of the Rabbins, how contemptibly some have thought and spoken of that Trade of Life: But it were easie with the Pens of others, to dash out that Reproach, and reconcile Authority and credit to it from

from daies of old wherein, and Persons of esteem in the world, by whom, it hath been attended. We may not tarry long on these things: briefly only to hint it, as in our passage: For the Antiquity of it, we need give none other instance than that of *Abel*, *Gen. 4. 2.* The first Man's imploy was properly that of a Gardner, *Chap. 2. 15.* though before, and without, Sin, it had been his Recreation, rather than an Occupation. His Sons, the Text tells you, were *Cain* an Husbandman, to Till the Earth, and *Abel* a Keeper of Sheep: thus to distinguish their dispositions, (b) also: *Cain* being of a more rough temper, and having greater respect to his profit: *Abel* as of a meeker Spirit delighting to contemplate God and his benefits. Thus early in the world was this innocent and useful imployment. And for the Dignity of it, the greatest have not esteemed it beneath them to feed and keep Sheep, as both pleasant and profitable. 'Tis the first Article in the Inventory, both of *Abraham*, *Gen. 12. 16. ver. 24, 35.* and of *Job*, *Chap. 1. 3.* Great men were anciently much addicted to Husbandry and Shepherdy, as *Uzziah* the King, *2 Chron. 26. 10.* the *Patriarchs* and the Old *Romans*, who held it commendation enough for a man to be called and counted a good Plough-man, &c. and sent for *Senators*, yea, *Generals* from the Plough-tail, as *Cincinnatus*, *Senanus*, and others. *Plinie* reports, Corn never so cheap in *Rome*, as when the same Man ploughed the ground, and governed the Commonwealth, (c) as if the Land

(b) Describit quo pacto discernit Deus pios a reprobis & ut firmet vitam eorum. Cain attentus erat ad rem, et lucrum: Abel Dei liberius vacare voluit (ad quod accommodatior erat vita pastoralis.) & opilioes mitiori ingenio esse creduntur, & pascendi manere vivacius admonentur Dei & beneficiorum illius. Faz. (c) Quasi gauderet terra laureato vomere, & aratro triumphali.



brought forth the more, because thus honourably ript up and sowed by triumphant hands. But now the case is otherwise, as *Beza* complains on, *Job. 1. 3.* that Husbandry and Shepherdry are left for the basest and simplest men, and for such as all others might Prey upon. But from the beginning it was not so. *Mesha* thought a King of *Moab* judged it not below his dignity to feed and breed Sheep, 2 *King. 3. 4.* (d) Some derive the word which we translate Sheep-master, from a root that signifieth to mark, because such Keepers, were and are wont to mark or brand their Sheep to distinguish them from others. A King disdained not this employment.

*Application.*

**A**Nd is not the way of Holiness, of pure Religion, of heedful and holy walking, an ancient and an Honourable way? Have not the People of God in all ages been found walking in those paths? We find now indeed purity and strict conversation reproached as Novelty; a Vizard which Satan in these last and worst daies hath put on real Godliness, to scare men off from it. But whoso will considerately enquire shall find Holiness an ancient path. Though every antient way be not good, Sin and errour were early in the world; yet the way of Truth and purity will be found the most antient way. The good way is the old way, *Jer. 6. 16.* Antiquity disjoyned from verity is but filthy hoariness: (remember the *Gibeonites*, *Jos. 9. 12, 13, 14.*) and deserveth no more reverence than an old Fornicator, who is so much the more odious because old; yet we

(d) *Erat pecuarius, Pastor, rei pecuariae studebat, quod olim magni viri sua persona non indignum putabant, Osiand.*

know what is most antient (\*) is most true, truth and holiness were before fallhood and Sin.

First, it was the way in which the Saints of the most High in all ages have walked, who have thence their Name, from their holy hearts and walks. This *Eli-phaz* hints to *Job*, Chap. 5. 1. and hence to us they are called a cloud, *Heb.* 12. 1. because of a directive or leading virtue in them, in allusion to the Cloud that lead the Children of *Israel* in the Wilderness. What the Scripture speaks of each of these, ye know: briefly to hint one or two, *David* was a man after God's own heart (such a one as he desired, and therefore was his *Corculum*) and did fulfill all his Wills, *Act.* 13, 22. from *1 Sam.* 13. 14. *Jacob* was a plain man, *Gen.* 25. 27. *Heb.* □ (e) perfect in his heart, upright in his life: the same word that is used of *Noah*, Chap. 6. 9. where *Just* respects his Faith, *Heb.* 11. 7. perfect his life. *Abraham* was the Friend of God, and he walked with and before the Lord. So *Enoch* *Gen.* 5. 22, 24. walked with God, i. e. holily; they that walk otherwise, walk with the Devil.

Secondly, It was the way of Man before Sin: The constitution of man in his Creation, was that he should walk holily with his God. God made man upright, *Ecc.* 7. 29. in the image of God, *Gen.* 1. which consisted in Wisdom, Righteousness, and Holiness, *Col.* 3. 10. *Ephes.* 4. 23, 24. *Basil* referreth image in *Gen.* 1. 26. to the reasonable Soul in man, likeness to, a conformity to God in holy Actions. Before Sin then, and had it not been for Sin; *Adam* had walked in perfect Holiness before God.

(\*) Quod Antiquissimum est verissimum. (e) Perfectus, nempe virtutibus, integer operibus. Jan. Trem.



Thirdly, It was and is the way of the blessed Angels; who were made before man, and whose Relation as Creatures keeps them in obedience to their Maker. Hence they are said *to do his Commandments, hearkning to the voice of his word.* Psal. 103. 20. The wicked Angels sinning, is called the leaving their first estate, 2 *Pet.* 2. 4. with *Jude* 4. *i. e.* their original integrity and obedience to their Lord and Maker in all things. The good Angels do the will of God readily, chearfully, universally, and with delight, *Dan.* 9. 21.

Yea Fourthly, so ancient as the way of God himself. God is called *the Ancient of days*, *Dan.* 7. 9, 13, 23. *i. e.* he that was before daies, or time or any other Creature: so the Psalmist excellently expounds it, *Psal.* 90. 2. God's Eternity and wisdom is set out by that Name *Ancient of dayes*: and what is his way? The Scripture tells us, *Psal.* 145. 17. *The Lord is righteous in all his ways, and holy in all his works.* Not only are all the ways wherein the Lord walks, righteous; and the works he doth, holy: but he can go in no way, but a righteous way, nor do any work, but a work of Holiness. Hence Holiness is called the Life of God. *Ephes.* 4. 18. because it is from God, as the Author; unto God, as the End; and according to God, as the pattern. And shall we need go any higher to prove the holy way the old way, than to say, it is the way of the Eternal God? And for the Honour of it, the same hints may suffice. Let it not therefore move any that a Vizard of novelty is put upon an aged Face to make a scare-Crow to frighten weaker Judgments from closing with truth and Holiness. The best of men from the first of time have walked thus.

*Reflections.*

Have not I been kept off from liking, and walking in the ways of \* Truth and Holiness, by a suspicion of Novelty? How much like spirited have I been to him, who with slight enough, was wont to say, that between the old *Mumfimus*, and the new *Sumpsimus*, a great stirr was kept? Foolish Soul! How blockish hast thou been, to condemn all as Novel, which hath shone with any more than common brightness? As if I should affirm the Sun new risen at Noon, because then it brake out from under a Cloud. Was it not enough for profane *Romanists* tauntingly to ask Protestants, where was your Religion before *Luther*? But must carnal Protestants enveigh against all that endeavour any further Reformation than at first appeared with *Luther*, as Schismatical and pragmatically curious? We expect not the Sun at noon-height as soon as risen in the morning; and after such a night of ignorance, even of the very letter of the Scripture, and terrible persecution, to expect a meridian Sun-shine as to all truths of the Gospel, is to dream rather than reason. Even they that thus speak presume in rituals to excuse themselves from humane inventions and additions in Divine worship, by distinguishing between the infancy of the Church and its grown estate; which how much place more it hath here, they whose reason is not quite prostituted to humour, will judge. Shake thy self therefore, O my Soul! from these misapprehensions, and set Truth and Reason on the Throne, not humour. Prejudices are dangerous especially in matters of highest moment. Prejudice rooted in the heart even of an honest *Nath.*

\* For a prejudiced Soul.



niel had almost barr'd the door against the *Messiah*, Jo. 1. 46. *Philip* spake ill enough, *vers.* 45. *Jesus* of *Nazareth*, the Son of *Joseph*; few words, and scarce ever a true one. Epidemical diseases are soon caught: Epidemical errors are very catching: But *Nathaniel* speaks worse, Can any good, &c? The interrogation is a vehement negation. *Nazareth* was a City of *Galilee*: the *Galileans* were hated of the *Jews*, because they were for the most part sprung from them whom *Salmanasser* had brought thither from *Assyria*, 2 *Kin.* 17. who had corrupted the *Israelites* Religion with their Countrey rites. Take heed, my Soul! take heed, lest what thou contemnest, yea condemnest as New, be found as Old as the Truth of God. *Paul* through prejudice against *Christ* and his Truth, thought it Duty to persecute the Professours of it, *Act.* 26. 9. and is it not so with thee, O my Soul! is it not with thee as *Tertullian* reports of some in the Primitive times against Christians, (f) that their name was their crime, and this only was condemned in them? And *Tacitus* not much unlike, when *Nero* had set *Rome* on Fire for his pleasure, and then Fathered it upon the Christians, a great Company of them were presently slaughtered not (g) so much for their guilt in burning the City, saith the *Historian*, as because they were hated of Men. What if reproach and persecution be found the Injunction or Institution of *Jesus Christ*? Were it not safer to kiss the Son, than to take Counsel against him? Be wise yet at length, O my Soul? Lay judgment to the line, and righteousness to the plummet. Judge righteous Judgment, explode and rise against nothing as novel, which is found to have

(f) *Nomen damnatum, non crimen, aut scelus. Solum nomen innocuum hominibus innocuis est pro crimine.* Tertul. (g) *Haec perinde in crimine incendij, quam odio humani generis convicti.* Tacit.

the image and superscription of Christ. Truth and Holiness can never be antiquated, nor yet an innovation.

Be not discouraged \* nor ashamed, O my Soul! to own the slighted and reproached Truths of thy Lord. 'Tis not now a new thing for the waies of God to lye under the flights of men. In most Ages grey-headed Truth and Holiness have been disgusted as new and fresh. The *Sodomites* check *Lot's* zeal against their Beastiality with such a kind of argument, *Gen. 19. 9.* This one fellow came in to sojourn, and he will be (b) Judge : *q. d.* Must we be controuled by such an *Upstart*, such a *Novellist* as this? The Idolatrous *Jews* could plead Antiquity, Nobility, Universality for their service to the Queen of Heaven, *Jer. 44. 17.* which pleas are very frequent in the Mouths of *Romanists* to this day. It is the old Religion, say they, and hath Potent Princes for its Patrons, and is practised in *Rome* the Mother Church, and hath plenty and peace where it is professed, and where they have nothing else but *Mass* and *Matins*. But alas, who sees not through these coverings, they are so thin? Truth, O my Soul, is more ancient than a lye, and Holiness than Sin. Be not therefore afrighted from the ways of God, because reported but of Yesterday, or but a few years. It hath been well observed by our famous *Jewel* concerning the Men of *Rome*, that (i) they condemn all that we hold, adding the reason, because they know this pleaseth the multitude to decry things as novel. Follow thou, O my Soul, the Old way that is good, and the good way, for thou mayest be sure it is Old. Let my heart be up-

\* For the humble holy heart. (b) *perpetuus est morum Censor.* Malv.  
(i) *Nostra omnia ut peregrina & nova condemnant : satis enim sciunt nihil istis nominibus popularibus esse, aut in vulgus gratius.* Jucl. Apol. Eccles. Angl. p. 114, 115.



right, and my feet set straight in the ways of God, and I need not fear Mens censures as a Novellist. Whilst I keep close to scripture-purity, I need not fear to check with pure Antiquity.

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## CHAP. II.

*Shepherds were they that own, as well as they that keep: Christ is the great Proprietor of's Sheep.*

## Observation.

**T**Hough these latter daies have appropriated the name of Shepherd to him that keeps and feeds Sheep, though for another; Yet former ages gave this appellation as well to those that owned, and whose propriety the Sheep were. Thus of *Mesha* King of *Moab* forementioned. Other Instances are not wanting, *Gen.* 46. 32. of *Joseph's* Brethren, the men are Shepherds, *Hebr.* (k) אֲנָשֵׁי מִקְּדָה Men of Sheep, or Cattle, which they repeat, *Chap.* 47. 3. with this addition, both we and our Fathers; not only keeping as Servants, but also having interest in them as our great Estate. That which puts this beyond doubt, is the Opposition by our Lord set between the Shepherd and the Hireling, *John* 10. 12. *He that is an Hireling, and not the Shepherd, whose own the Sheep are not: The Hireling is the Shepherd that attends the Sheep, but the Shepherd is He, whose own the Sheep are.* Now Men come to have Sheep several waies.

(k) *Viri pecoris i. e. qui solent alere pecora.* Varabl.

Either by

*Donation*, When Sheep are bestowed on any one by his Neighbours or Friends. Thus would I understand *Job* 42. 11. we read it every man gave him a piece of Money, the *Hebr.* word is קֶשֶׁט found only *Gen.* 33. 19. *Josh.* 24. 32. and here in *Job*. The *Interl.* LXX. *Vul.* *Syr.* *Arab.* and *Chald.* Translate it Sheep or Lambs : and this seems more honourable for them to give, and him to receive, than a piece of money : especially if the (1) *Jews* be credited, who value this piece at a small rate, viz. an half penny, others contend a piece of money to be intended having the (m) form of a Lamb stamped on it. We have known some in our daies, that have got some store of Sheep thus by Gift.

(1) *Ad valorem nummi quod attinet, Ebræi omnes quos vidi exponunt, Obolas. Drus. (m) Agnus erat nomen pecuniæ agnum valentis, & ob id agni habentis figuram, Grot. sic βῆς nummus bovis imagine signatus: & Corvus apud Basileenses, Drus. & Ludovici in Gallia, & Jacobi in Angliâ, a Regum effigie sic dicti, Bib. Max. sic pecunia a pecu : & opes, olim oves ; ut opilio pro ovilio. Grot.*

Or

Either



Or Secondly by  
*Acquisition*  
either by

Purchase

1. Price: When Money is laid down for Sheep. Thus to buy scores or hundreds, yea whole Flocks is no strange thing with us.

2. Exchange: when other Stock or Cattle is given for sheep.

or Power. When taken from an Enemy; this, Souldiers understand under the name of prey, 1 Sam. 15. 9.

### Application.

Christ is a Shepherd in this sense, as chief Proprietor of his: and he hath this propriety by a multifarious right. First, of *Donation*, God the Father, whose are all things by right of Creation, *Psal.* 100. 3. hath given Christ's Sheep unto him *John* 6. 37. and 17. 2. they are made over to Jesus Christ, by him to be brought to life; hence in the language of the Prophet, *Isa.* 8. 18. he saith, I and the Children whom the Lord hath given me; and *Job.* 17. 6. ——— unto the men which thou gavest me out of the world. God having separated them as his peculiar portion in the eternal counsel of his will, gives them unto his Son to take care of them, that they may be preserved and brought unto glory, that he had designed for them. And this work he testifieth that he undertook, so that none of them

they shall be lost, but that what ever difficulties they may pass through, he will raise them up at the last day, and give them an entrance into life and immortality. Yea, they are given to Christ as his Children, *Heb. 2. 13.* to be provided for, and to have an inheritance purchased for them, that they may become Heirs of God, and co-heirs with himself. *Adam* was their first Parent by nature, and in him they lost that inheritance which they might have expected by the Law of their Creation: they are therefore given to the *Second Adam*, as their Parent by Grace, to have an Inheritance provided for them, which accordingly he hath purchased with the price of his blood.

2dly, They are his by acquisition, hence called a(n) purchased possession, *Eph. 1. 14.* (o) peculiar people, *1 Pet. 2. 9. i.e.* a people of peculiar purchase, a people of purchase by price: they are bought at a price, *1 Cor. 6. 20.* and this not of things corruptible, as of Silver and Gold, but the precious blood of *Jesus Christ*, *1 Pet. 1. 18.* he is said to give his life a λύτρον, a ransom, and himself ἀντίλυτρον, (p) which for want of a better, we translate also a ransom, *1 Tim. 2. 6.* properly that payment which is paid by another, because the Person liable could not pay: as in war, when one is given in Exchange for another. God's Justice had taken Sinners, and kept them prisoners, nothing but life would satisfy for the Offence. Christ undertakes the ransom, and laies down his own life to redeem the life of his Sheep, *Joh. 10. 11.* They are called Sheep of slaughter,

(n) πειπτόμεναι. (o) λαὸς εἰς πειροίαν: *populus quem proprium vendicat, Bez. populus acquisitionis, Vulg. (p) Quam alius solvit quod reus non poterat: ut in bello, cum caput capite, vita unius alterius morte redimitur, Aret. Tale pretium in quo liberator simili quiddam subit ei malo, quod ei imminabat qui liberatur. Scult.*

*Zeck*



*Zech.* 11. 4, 7. *i. e.* destined to slaughter and utter destruction, both for their own merits, and unfaithful Shepherds, who rather flayed then fed them, yet Jesus Christ took care of them, and preserved them.

Secondly, they are purchased by Exchange. These Sheep of Christ comprehend as it were, all God's gettings, his whole stock, that he makes any great reckoning of, and therefore seems to slight all others in comparison of them. Typified of old in *Israel*, (q) *Isa.* 43. 3, 4. I gave *Aegypt* for thy ransom, &c. *LXX.* ἀλλὰ γὰρ σε, in Exchange for thee. When *Terakah* King of *Egypt* and *Ethiopia* was beaten by *Senacherib*, (think some) who was then making towards *Jerusalem*; which he had already devoured in his hopes, *Isa.* 37. 9. Thus the righteous is delivered out of trouble and the wicked cometh in his stead, *Pro.* 11. 8. *Saul* and his People are afflicted by the *Philistins*, that *David* might escape, 1 *Sam.* 23. the *Canaanites* rooted out to make room for the *Israelites*. *Charles* the Fifth, Emperor, and *Francis* the French King, after a mutual agreement to root out *Lutheranism*, fell together by the Ears, and the Church the while had her Halcyon days: So the *Turks* and *Persians* deadly feud is for the great safeguard of Christians. God esteems all the rest of the world as nothing in comparison of Believers. Christ sets no value on any else in respect to them: all else given for them: they are his *Segullah*, *Mal.* 3. 17. the word is something on which a man for some excellency in it, setteth his affection, more than on others, and therefore layeth it up, as some bright and beautiful pieces of Gold, &c.

(q) *Quasi victimam piacularem a Senache ibo mandandam loco Judae.*

Lastly,

Lastly, Christ also hath propriety in his by power; he hath not only paid a price for them to his Fathers Justice, but he hath also recovered them out of the hands of Satan, who held them Captives; he hath wrested them out of his hands, *Mat. 12. 29.* with *Luk. 11. 22.* The strong man keeps all, the stronger comes, and brings deliverance. He forcibly delivers from the power of darkness, *Col. 1. 13. i. e.* from the power of the Devil, who is the Prince of darkness, and endeavours to darken and blind those that are subjected to him. VVe are all born under his Power and Rule, so that before we are delivered, he worketh in us according to his pleasure, *Eph. 2. 2.* The understanding is darkned, the will corrupted, which sets men in a state of darkness, both as to knowledge, and as to practice spiritual and saving, *Ephes. 5. 8.* But Jesus Christ by infusing the light, of faith, and bestowing the spirit of Holiness, dissolves this power and dominion of sin, according to *Rom 6. 14.* its body being enervated, *ver. 3.* (r) VVe may understand the power of darkness also, of those miseries and calamities which accompany or flow from the guilt of reigning sin. All Christ's are taken as a prey out of the Lions mouth, *1 Sam. 17. 34, 35, 36.* *David*, we know, in many things was a type of Christ, in this the figure accords well. Some apprehend *David* speaking not of one (s) instance at one particular time, but of what had often hapned to him: sure it is, it's that which the Mighty Jesus doth often in the rescue of his Satan is a Lyon *ὁ ῥύσων*, roaring, *1 Pet. 5. 8.* Christ the Lion of the Tribe of *Judah* is *ὁ ῥύσων*, he

(r) *Deus. liberavit suos a potestate inferni, i. e. à miseriis & calamitatibus quæ dependent ex peccati dominantis reatu. Daven. in Col. 1.*  
 (s) *Non agitur de singulari eventu, sed de re quæ non semel acciderat. Bochart.*



that delivereth his from the power of Satan, and from the wrath to come, 1 *Thes.* 1. 10.

*Reflections.*

*For an enquiring  
Soul.*

VVhose then am I, O my Soul? Whose propriety am I? Tis Propriety in Christ that interesteth in the Saviour: my Lord, and my God, *Joh.* 20. 28. (t) True Faith individuates God, and appropriates Him to it self. VVere it not for this possessive Mine, the Devil might say the Creed to as good purpose as we. He believeth there is a God, and a Christ, &c. that which torments him is, he cannot say (my) to any Article of the Faith. Not so *David*, my Shepherd: not so *Paul*, loved me, gave himself for me, *Gal.* 2. 20. So 'tis Christ's having a propriety in his, that interesteth in the salvation of Christ, *Mat.* 1. 21. save his people. *He is the Saviour of the body*, *Ephes.* 5. 23. Exclusively understood, of none but those that appertain to the body, and are members thereof, *Joh.* 10. 15. Layeth down his for his sheep, not for goates, wolves, &c. Have I been given up by the Father unto Christ? I may know that by Christ's being given to, and accepted by me. Have I closed with Christ as Saviour and Lord? All that the Father giveth to Christ shall come unto him, viz. believe in him, subject to him. Election is best known by calling, *effectual calling*, 2 *Pet.* 1. 10. Have I been bought by Christ? Christ's Spirit secondeth his merit, as this freeth from the guilt and damnation, so that from the filth and domination of sin. It's a vain thing to speak of being freed from the wrath to come, whilst lying under power of present corrup-

(t) Η' πιστις ιδιοποιεῖται τὸ Θεόν, Chrysost.

tion.

tion. Hast thou not considered, O my soul, that word of the Apostle, *Rom. 6. 16.* *Know ye not to whom ye yield your selves to obey, his servants ye are to whom ye obey?* Christs blood redeemeth from a vain, as well as vile conversation, *1 Pet. 1. 18.* Am I redeemed by power? snatcht out of the power of darkness? Darkness makes looseness. How can I pretend to redemption by Christ, whilst still under the Dominion of sin and Satan? To a redeemed one Satan may shake his chain, but cannot fasten his fangs. Soul, be much in self-enquiry; take not up with a notion of Salvation, unless the Saviour hath propriety in thee. The Priests whose Genealogy was not found, were rejected from the Priesthood, *Ez. 2. 62.* So shall all that cannot clear their spiritual pedigree in relation to Christ: that are not found written among the living in *Jerusalem, Isa. 4. 3.* not registred in the *Lambs book of Life, Revel. 21. 27.*

<p><i>For the Profane pretending Chri- stian.</i></p>	<p>Hath Christ a Propriety in his sheep? have I profest my self one of the sheep of Christ, and yet deny the right of his propriety? Have not I, that say a man should not steal, committed Sacrilege in robbing Jesus Christ of what I have professedly acknowledged to be his due? Was not I, in my Baptism, solemnly given up to Christ, and have I not often seemed to ratifie and confirm that engagement? and yet do I not give up my self to the service and drudgery of sin and Satan? Should I professing Christ my Captain General, having taken his press-money, being enlisted under him, and having his Badge on me, fight the Devils battels? Have I not profest to have been bought by Christ with a price, both body and soul, that I should glorifie him in both? Have I not profest my body to be the member of</p>
<p>tion.</p>	<p>Christ?</p>



Christ? and shall I take the members of Christ, and make them the members of an harlot? 1 Cor. 6. 15? Shall I think it enough to pretend that Christ hath mine heart, though the Devil hath my head, tongue, hands, feet? Is not the body for the Lord, viz. the Lords use, and ought to be imploy'd for his Glory? and is not the Lord for the body, viz. to redeem and sanctifie it, and consequently to command and rule it, being Lord of both body and soul? Is this to own Christ's propriety in me, to let World and lust have head and heart, the faculties of Soul, and members of body, with the neglect of the commands of Christ? Will not Christ condemn me out of mine own mouth? If Christianity were not good, why did I profess it? If it were good, why did I not practise it? Shall I possibly be able to give any answer hereto? If I like not the Marriage-feast, why came I thither? If I come, why without a wedding garment? Surely I must be speechless. Awakethen, O my soul! out of this sleep of carnal security; rouze thee from this inconsistency: If thou wilt own thy self a sheep of Christ, own his propriety in thee, and let that repell all temptations to unrighteousness. As *Scipio* said, when an harlot was offered him (u), I would if I were not a General, so say thou, I would if I were not a Christian. *Hierome* reports of a woman who beat back all temptations thus, (w) I am a Christian, I was baptized.

*For the humble believing soul.* My Beloved is mine, and I am his: Oh what cause of joy and glorying is here? However vile in mine eyes, and however vilified by men, yet Christ disdains not to own propriety in me. I was given in by the Father from all Eternity, O blef-

(u) *Vellem si non essem Imperator.* (w) *Christiana sum, baptizata sum.* f.d

fed gift of me, for me ! ) and in time, though my Lord had much adoe to prevail with me, yet hath he taken my heart, and I have given over my self to him, choosing Him to be a Lord to me, to protect and defend me, and a Lord also over me, to command and rule me. Blessedhour, wherein I was perswaded to give up my self thus to the Lord ! Being His, I may be sure ;

First, Of being owned by him in the worst of times and states. He will never be ashamed of them, who have not been ashamed of Him. They shall be mine, *saith the Lord, in the day that I make up my Jewels, Mal. 3. 17.* They shall be to me in the day which I make for a peculiar, *i. e.* as that thing which is most acceptable ; of great price, and very dear, a peculiar people, and whom God doth specially claim and challenge as his own.

Secondly, Of being provided for : He that hath commanded men should, will not himself forget to provide for his own. The Father will lay up for the children ; the Shepherd will care and provide pasture for his sheep. *If the Lord be my Shepherd, I shall not want.* (But hereof more hereafter.)

Thirdly, Of being saved and glorified by Him : *I am thine, save me,* was good arguing with David, *Psal. 119. 94. Where I am, there shall my servant be also ;* is the word of promise of him that cannot fail, *Joh. 12. 26. and Chap. 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory ;* is the prayer of him that was heard always. O my soul, the lines are fallen to thee in pleasantnesses, *I am my beloved's, and my Beloved is*



## CHAP. III.

*Good Leas for's Sheep is Shepherd's one great care;  
Christ for his sheep doth budding grass prepare.*

*Observation.*

**T**He Shepherd's care is for food, suitable food for his Flock. The *Etymon* of his name in the learned Languages speaks this, Pastor is of *pascere*, to feed; Ποιμήν of ποιμαίνειν, of the same signification, (or this of that, which comes to one account,) which *Casaub.* in *Exercit.* saith is ἐν τῇ πᾶσι μένειν, to abide in the green grass. פָּעַר of פָּעַר, to give pasture; yea it comprehends all the Offices of a good Shepherd. This God in his Reproof of the Shepherds of *Israel*, takes as a thing granted by them, *Ezek.* 34. 2. *Should not the Shepherd feed the Flock?* He appeals to their own consciences, by an argument, *a conjugatis* (as Logicians speak.) Is it not the office or business of Shepherds to feed their Flocks? or by an argument *a comparatione minoris*, Shepherds that have to do with brute Creatures, feed them, how much more ought the Shepherds of men to do so? It's taken for granted, that whosoever takes the Office of a Shepherd, takes care for the feeding of his Flock: And that

1. For the quality of it, and here first, that it be upland. Low, flat Lands are not so good nor pleasing: Sheep walks are as rising Grounds, both for feed and shelter. Hence you read *Ezek.* 34. 13, 14. of God's feeding his Flocks on the Mountains of *Israel*, &c. To this also is allusion, 1 *King* 22. 17. *Ezek.* 34. 6. *Mat.*

*Mat.* 18. 12. and that of the Poët. *Mille meæ siculis errant in montibus agnæ.* Unto which also the Holy Ghost alludes in those mystical Mountains and Hills, in which the Spouse and her beloved are said to abide, *Cant.* 2. 8. & 4. 6, 8. & 8. 14. because Christ is brought in as a Shepherd feeding his Flock. *Chap.* 1. 7. Which Mountains, yet you must not understand such fruitless places as those we usually call mountains in this Countrey, which are useful for very little : but only they were some higher or upper land, in which Sheep delight : Such as *Bashan*, an high Hill, *Psal.* 68. 15, 16. Yet fat pasture, *Isa.* 33. 9. *Jer.* 15. 19. Whence came Sheep famous for their breed and feed, *Deut.* 32. 14. *Carmel* also an high Hill, *Amos.* 3. 9. Yet good Sheep pasture, *1 Sam.* 25. 7. *Gilead* too sufficiently known to be Hilly, yet abounding with fruitful pastures, *Num.* 32. 1, 4. Fit for Sheep, the *Reubenites* choosing the bleating of which, before the noise of Warlike Instruments is reprov'd by *Deborah*, *Judg.* 5. 16. See all these Mountains mentioned together as good feeding, *Mic.* 7. 14.

2. Free from disturbance; the Sheep is a fearful Creature (as ye will hear hereafter) likes not much the converse of any save the Shepherds that are constantly with them : Populous places and full of Inhabitants are not so convenient for Sheep-leas : Hence mention of them in the Wilderness, *1 Sam.* 17. 28. of which sort you read of many in the Tribe of *Judah*, *Zin*, *Ziph*, *Maon*, &c. not such as we now understand by that term : for know, that the whole Land of *Palestine* was drest and kept like a Garden-Plot, and inclosed into Olive-yards, Vine-yards, and Arable Fields, save some Extravagant places which lay common : Such notwithstanding were full of fruitful pastures, *Joel.* 1.

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19. yet more thinly inhabited than other parts of the Countrey : and this the *Hebr.* name for a Wilderness speaks, because Cattle were (x) lead out into such places for feeding. And such Wildernesses ye make plenty in this County, where the Sheep eat up the Inhabitants save a few Cottages here and there for the Shepherds that attend them.

Thirdly, Dry Land, not wet, miry and boggy : *Leviathan* is for the Fens, *Job* 40. 21. not Sheep ; moist Lands are apt to rott Sheep, and fill them with water. That which will suit well enough with bigger Cattle, viz. Cows, Bullocks, Horses, is not so beneficial for Sheep, which the more they are tainted, the more they run to the Low-Lands: whence some prescribe as a cure to remove them to heathy hills, to dry up that corrupting water. Hence what was first observed, upper Land chosen for their pastures, because moisture is not wont to settle there, but thence to flow down to the Vallies and lower-Lands.

Fourthly, Short, Fresh, and springing grafs ; not rank feeding : this though pleasing to bigger Cattle, yet not so to sheep : if at any time, as in Snow and Frost, ye may see them feed upon Foggs, yet 'tis out of necessity, not choice ; the fine, short, Sweet grafs is their most delightful feeding. Thus the Word, (y) *Psal.* 23. 2. signifies tender grafs, the first budding and

(x) דָּרָר *ducendi* significatione usitatissimum est Syris & Chaldeis, unde & מִדְבָּר *desertum dictum* volunt Hebræi, quod in illud ducantur pecora paſtus causâ. Dieu. (y) נֹשֶׁאֵל herba tenera ; Telle Nachmanno, & R. D. K. propriè herbam teneriusculam ac recentem adhuc significat : נֹשֶׁאֵל vero ubi ad justam succrevit magnitudinem, & jam sit seminifera. Leigh. Crit. Sac. R. Salon. notat נֹשֶׁאֵל primam quasi investituram terræ denotare, cum primùm viror eveſtiri incipit, & ex eâ nescio quid tenellum, quod adhuc vix agnoscas quid est quod genus herbe fit, prodire. Cartw. in Gen. 1. 11.

spring-

springing grass; your dayly observation will confirm to you, how much Sheep delight to feed upon fresh budding grass.

Yet Fifthly, somewhat large compass: where your Sheep feed, ye call it a walk, because they feed walking: hence nothing equally damnifies them, as when they are shut up in two narrow Room, where they have not scope to pass on feeding. Hence the *Hebr.* word which properly signifies to feed is sometimes translated to wander, *Num.* 14. 33. (z.) To this is the allusion, *Hos.* 4. 16. The Lord will feed them as a Lamb in a large place. Some take it thus; Lambs love to feed largely: God would disperse *Israel* through the whole Kingdom of the *Assyrians*, in which they should wander as a Lamb (that weak and fearful creature that loves Company and not to live solitarily) which being brought into a large place, runs up and down, fears whatsoever it seeth, seeketh Dam, Flock, Shepherd, filleth all places with its vain bleatings, and is exposed to greatest dangers and hardships. Though others like not this sense, because as \* *Bochartus* observeth, to be fed in a large place is alwaies taken in a good sense, see *Isa.* 30. 23. hence 'tis out therefore they interpret it, had it not been that *Israel* had declined as a froward Heifer, the Lord had fed them in plenty; as Lambs in a large Plain, where they feed at pleasure.

Secondly, for quantity, pasture might be enough for them, that they be not stinted, and get the starve-rot: Many among us having dearly bought their Experience, how ill it is to overstock and thereby starve their Sheep. This fulness and plenty is hinted in those expressions, of feeding and lying down, or causing to rest,

(z) פָּרִיט, aliquando errant. *Num.* 14. 33. *pulantes, mor. pecudum pascentium errantes. Mille meae Sicut errant, i.e. pascentur, Drus.* \* K. & A. E. sic Bochart.



*Pfal.* 23. 2. *He maketh me to lye down in green pastures.*  
*Ezek.* 34. 14, 15 Sheep whilst hungry are not wont to rest, but when full, then they lie down. Sheep would be fed plenteously, as well as pleasantly; where they shall not need to bite on the bare ground, but may go in and out, and find pasture, *Jo.* 10. 9. (a) such as will feed Life, and Life in more abundance, *vers.* 10. hence the good Shepherd provides for them good and full pastures, *Ezek.* 34. 14.

*Application.*

Christ herein discovers himself to be the one and only, the true Shepherd of his Sheep, by that sweet and full provision of feeding which he maketh for them. *David's* green pastures in which he was made to lie down, were the powerful and flourishing Doctrines of the Scriptures in which he was sweetly fed to much refreshing. Both things which we formerly considered, the quality and quantity are fully here; Consider we the Scriptures in both.

For quality, First, they are up-land, Sweet Air and Pasturage. They are upper waies in which the wise walk, and walk on heaven-ward; Life-giving and preserving Walks. The Church of God, where sounds forth the Doctrine of the Scriptures, is oftentimes called an hill or Mountain *Psal.* 15. 1. and 24. 1. *Isa.* 2. 2. both for its sublimity, coming from above, *Gal.* 4. 26. and also for its firmness, *Psal.* 125. 1. Wind and storms move it not, no more can all the power and policie of Hell combined, prevail against the Church,

(a) *Greges & armenta pauciora π' ἐχουσι, quibus quo pascantur non deest, semper autem superest quod pluribus multisq; satis est. Non liquidi gregibus fontes, non gramina desunt: Et quantum longis carpunt armenta diebus, Exigua tantum gelidus ros nocte reponit.* Heins. in *Joan.* 10. 10.

*Mat.*

Mat. 16. 18. She is ἀνίκητος καὶ ἀνίκητος, a Kingdom that cannot be shaken, and may better than the City of Venice take for her *posie*, *Immota manet*. The Scriptures also, although they have been the hate of Enemies of all Ages, yet have been a Mountain impregnable, all force and fury hath not been able to prevail against them. The invincible perennity and continuance of the Scriptures, maugre the injury and iniquity of times and Tyrants who have sought to suppress them, is a good argument to prove their Divinity *Antiochus* the vile, *Disclesian* and *Maximinian* caused all the Books of the Sacred Scriptures that could be found to be burnt: The Papists oft since in *France*, *Bohemia*, &c. yet still they remain.

Secondly, the Scriptures afford feeding free from disturbance and annoiance: they call men off from the cumbers and encumbrances of the world, to refresh themselves with and in the Lord. Worldly cares, as Thorns, choak the Word and make it unfruitful and unsuccessful. Hence those hints in the sacred Oracles, of laying aside all hinderances for communion with God in his Ordinances and Appointments. *Abraham* leaves the Servants and Affes at the Foot of the Hill, *Gen.* 22. 5. *Jacob* sent his Wives Children and all that he had over *Jabbok*, e're he wrestled with the Lord, *Gen.* 32. 23. *Moses* comes alone to God, and leaves the Flocks, *Exod.* 24. 3. The Church gets her into the clefts of the Rock, *Cant.* 2. 14. *Isaac* into the Field, *Daniel* to the River's side, Christ into the Mount, *Peter* up to the Leads or house-top, that they might pour their prayers, and solace themselves with God in secret. Secret Duties, especially of Prayer and Meditation, is the bread eaten in secret which is sweet and fattening, *Prov.* 9. 17.

Thirdly, they are pure and dry feeding: free from  
Mire



Mire and Water of Mens inventions, whereby they are soiled. God complains of those that had trod his Sheep's leas, *Ezek* 34. 18. On which Text he was not far out of the way, who said, here we have a lively Picture of the *Popish* Clergy, who eat up the best, and tread down the rest; so that the poor misled and muzzled People are glad to eat such as they can catch: they are fed with traditions, legendary Fables, indulgences, vowed pilgrimages, penances, &c. Had not *Luther* come in our way, say they, we could have perswaded the People to have eaten grass. What cause have we to bless God, that it is better with us? We run to the Law and to the Testimony, where we have the pure word of God, which is clean and cleansing feeding.

Fourthly, 'tis sweet: so sweet that *David* knows not how to express it, *Psal.* 19. and 119. Philosophy says, *de gustibus non disputandum*, Men must not dispute of Tasts. Divinity shews that God's feeding is pleasant beyond expression. 'Tis ever springing and fresh budding. Though it boast not in effeminate Phrases, yet is it full of Masculine eloquence, and of such soul-refreshing sweetness that many have found strange operations by one word applied to, and set home upon the heart. It is ever fresh-springing; Though many in all Ages of the Christian Church have spent time and pains in opening the excellency of those sacred Oracles, yet still is there room enough for all succeeding ages. Yet attentively and diligently is it seldome read, but it affords continually new matter of admiration.

Fifthly, for largeness it is exceedingly surpassing. *Psal.* 119. 96. reaching all persons in all states and conditions: (b) Every duty in every state, whatsoever

(b) *Omnem Ecclesie & mundi statum describit, omne officium: quicquid credendum vel faciendum est ad salutem: non est ergo restrictum preceptum. C. c.*

is to be believed or done in order unto leif, is here plainly to be found. As a Poet of our own lately sang.

—— Though I thirst, faint, hunger, pine,  
Thy word me feeds  
In these my needs,  
Thy word it self is Bread, Milk, Wine. (c)

It brings down the stout and proud heart of the Sinner, and raiseth it up when in the most drooping state. It nips the younker bespeaking himself, *Rejoyce O young man, in thy youth*, &c. the Scripture, I say, nips him on the Crown with that stinging *But*; But know. that for all these things God will bring thee into Judgment, *Eccles. 11. 9.* this is a cooler for the young mans courage, this marrs all his mirth, is sowre sawce to his sweet meats, lest he should surfeit. And when the Soul is cast down and in heaviness, it speaks refreshing to it, that lifts it up above all discouragements and fears whatsoever, *Psal. 119. 92, 93.* see *Trap* in loc.

Lastly, for quantity; who ever found a penury, or any want here? Though all Saints in all Ages since its pening, have fed on it, yet none in these daies find any lack, their mouths cleave not to the dust, because no biting for them in this pasture: here is enough and enough for all Saints. They that are straightned are not so in God, but in their own Spirits. Whilst men give heed to lying vanities, they forsake their own mercies; they that go out of Gods blessing into the warm Sun, as they speak proverbially, forsaking Divine Revelations, and seeking Enthusiastical infusions, find it an evil and a bitter thing: and therefore many of such by the goodness of God have been brought back to an

(c) Clark's *Mirror*, 1 Part. Cl ap. 121. §. 24.

heartly



heartly acknowledgment, that it is good for them to draw near to God, *Psal.* 73. 28. (d) viz. in his solemn Ordinances and Institutions, by faith in the Gospel, *Ainsw.* Although every humble Soul may learn and receive from it, what is absolutely sufficient for itself on all occasions, with respect to its own duty and eternal welfare: yet the whole Church of God neither joyntly nor severally, from the beginning of the World to the end thereof, have been, are, or shall be able to examine these stores to the bottom, and to find out perfectly all the truths in all the dimensions, concerns and extent, that are contained herein, faith (e) a Reverend worthy of our own.

### Reflections.

*For the Scripture-Slighter.*

How farr have I been from that high esteem that *David*, and others of his Spirit have had of the Scriptures of Truth? How have they been to me worse then the heathy Mountains or the Rockie cliffs? Is it not because I have too much of the Goat, too little of the Sheep in me? How have I, not only with that Ancient, thought the Scriptures unworthy to be compared with the *Ciceronian* Eloquence, but also, with profane *Politian*, prefer'd one of *Pindar's* Odes, before *David's* Psalms? With Bishop *Bonnet's* Chaplain have I not in scorn called it, your pretty little God's book? or with the *Bohemian* Blasphemer, who for *Biblia* called it *Vitlia*, which in the *Bohemian* Language signi-

(d) *Propingua cum Deo unio & communio, per verbi auditionem, fidem, &c. confer Isa.* 58. 2, *Gej.* (e) *Dr. Owen on Hebr.* 4. 6, pag. 244. (f) *Visa est mihi indigna quam Tullianæ dignitati compararem, Aug. Confes. lib.* 3. cap. 5.

fieth *Vomit*? *Julian* the *Apostate* is infamous among other things for his contempts of the sacred book, and am not I fair in that way to be notorious also? Shall *David* account it sweeter than Honey, which I esteem as a dry Chip, and with the *Israelites* of old, say my Soul is dried up with this light Manna? Did *David* account it richer than Gold, than much fine Gold, and *Solomon* prefer it before Rubies and precious Gems, and shall I account it as the dirt of the Street, and that which is most vile? Shall *Job* prefer it before his daily food, the bread of his daily allowance, and shall I prefer every base song, and every wordy Romance before it? But consider, O my soul! are they not [*magnalia Legis*] the great things of his Law, which God hath written for thee, *Hos.* 8. 12. & shouldst thou account them as a strange thing? as not concerned at all in them, or as if of no concernment at all to thee? *Luther* somewhere saith he did tremble to think of the former Age, wherein many Nicknamed Divines spent so much time in reading *Aristotle* and *Averroes*; and so little in reading the book of God: and have not I much cause to tremble, who have spent more hours in *Machiavel's Politician*, or *Hobbs's Leviathan*, than in the Bible, that Book of Books? Know, O my Soul! that they shall have one day sad cause of mourning and complaint, who are better read in *St. Philip* than in *St. Peter*; more acquainted with *Monsieur Balzac's* Letters, than in *St. Paul's* Epistles: that spend more time in the *Academy of Complements*, than in that book which teacheth Charity, which is the Complement of the Law, and the supplement of the Gospel.

And what may I think of my self, in whose esteem the written Word runs low in comparison of the dictates of my Spirit, if not a worse? Fanatical pretenders to great heights,

For the Enthusiastical contemner of the Scripture.

First,



First, cast off all other books as useless, save the Bible; and then at last, it also, under the notion of being a dead Letter in comparison of their quickning Spirit. At best, it was but a Revelation of God's will to them of old, and is nothing to these till thus revealed. As though, O my Soul! that might not be a word against thee, which is not a word to thee. *Melancthon* reports that he heard some preach, taking their Texts out of *Aristotle's* Ethicks: and we have lived to see days, in which men take Texts, and discourses, and all out of the fancies of their own brains; esteeming themselves by so much the more excellent and Divine Preachers, by how much the more immethodically and rambling they are: Besides others who from the Holy Gospel, read only Lectures of Morality, yea and would persuade the World there is nothing in *sanctifying Grace* beyond this. Some have started up of late daies, who first have discharged *Salomon's* works from the said Canon, under pretence of over-zeal against his *Apostasies* to Adulteries and Idolatries; and at length are not farr from casting off the whole Canon, as being but a dispensation fit only for those times, and not comporting with our high attainments. The *tertium Evangelium* so long since but talkt off in *Germany* is now currant in *England* and *Ireland*, and they branded as Sons of reason only (as so of ruine) who subject not all to these Dictates. But O my Soul! that is a safe word, believe not every Spirit, but try the Spirits. Now if ever, false ones are abounding in these parts of the World. So much the more need is there of heedfulness and care. That is good advice of the Apostle, *Rom. 12. 13.* μὴ ὑπερβραβεῖν παρ' ὃ δεικνύεται and that too *1 Cor. 4. 6.* μὴ ὑπὲρ ὃ γέγραπται βραβεῖν, not be wise upon what is written.

Are the Scriptures of truth  
 such refreshing and strengthen-  
 ing pastures? how little have  
 they been such to me? have I  
 not continued poor and lean un-  
 der all the means of growth and fattening which I have  
 enjoyed? what cause have I to cry out, my leanness  
 my leanness? , *Isa.* 24. 16. yea, may I not say in  
 reference to my Soul, what *Job* spake of his body?  
*chap.* 16. 8. my leanness rising up in me, beareth wit-  
 ness to my face, testifieth against me my rottenness,  
 that I am not sound within, because of the non-improve-  
 ment of the means of thriving afforded me. How can  
 I read or hear that story of *Pharaoh's* dream: *Gen.* 41.  
 2, 3, 4. with *vers.* 21. and not to be confounded in my  
 self? The lean as well as fat kine came up out of the Ri-  
 ver, *viz.* Nile, which causeth the fruitfulness of *Egypt*,  
 and they devoured the fat, and yet were still ill favour-  
 ed, a fit *Hieroglyphick* of my sad state; others are fat,  
 and grown in knowledge, and in obedience by the same  
 means, which to me are of none advantage nor profit at  
 all: yea, when I have devoured all, I continue in my  
 former state, ill favoured still. It must sure be some  
 more than ordinary distemper interposing that must hin-  
 der my growth and profit thus. To hear the word and  
 not grow thereby, is a sad sign how little appetite I  
 have to it: to receive showers from Heaven in the  
 Doctrines of the Gospel, and yet to bring forth nought  
 but Briars and Thorns; shews me neer unto cursing.  
 O my Soul, awake out of this dead sleep, away with  
 this spiritual sloth, labour to have purged out these ob-  
 structions, that hinder thy profiting, lest that be to thee  
 the favour of death, which to others is of peace and  
 life.

*For the unprofitable  
 hearer and reader of  
 the Scriptures.*



What cause of joy have I, can I  
*For the humble* but clear up my Relation to the  
*profiting hearer.* Lord? If the Lord be my Shepherd  
 I shall not want: he will provide  
 pastures of budding grafs for me. The Sheep care not  
 for his leas, troubles not himself where he shall get it,  
 that is the Shepherds care; let me but secure and con-  
 tinue my Relation, and mercy shall follow me all my  
 days. Christ's Sheep shall lack no good thing, they  
 shall go in and out, and find pasture. He that reckons  
 me among his gains, will see to it, that I have what  
 may keep me up, that I may be more useful and servicea-  
 ble to him. Only, O my Soul, take this hint with thee,  
 thou must lie down in those pastures. What do the  
 Sheep when they lie down? they chew the cud, and  
 thereby turn all they eat into nourishment: so must  
 thou do on the word heard or read, ruminate on it,  
 this will turn it into nourishment to thee. And if thy  
 delight be in the Law of thy Lord, Thou wilt medi-  
 tate in it day and night.

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#### CHAP. IV.

*From Sun and storms the Shepherd saves his Sheep,  
 In persecution's storms Christ doth his keep.*

#### *Observation.*

**T**H E Expression of making to lye down in green  
 pastures speaks something more than bare feed-  
 ing, yea than feeding liberally and to the full. 'Tis an  
 expression suited to those Eastern hotter Countries,  
 where the Sun having great power, the Sheep were  
 apt to be annoied with the fervency of the heat thereof,  
 especially

especially about the middle of the day, wherefore one great piece of the Shepherds care was to provide, at that time of the day, some suitable shelter there against, and to drive together, and cause their Flocks to rest in some shady place which might allay that heat of the Sun. (g) Unto which is an allusion, *Ezek. 34. 14, 15.* and plainly, *Cant. 1. 7.* we in these our Northern Countries find how the Sheep in the heat of the day will lie panting, seeking to cool themselves in paths, &c. and hiding themselves from the scorching heat under Banks, Hedges and Bushes. But the Shelter in our cold countries are mostly from the storms and winds, the driving of the Snow, and beating of the Rain, against which the shelter of a good Hedge, or the lee of a rising hill; we find of what singular use it is, under which the poor Cattle will creep, and there preserve themselves from the fury of the weather.

*Application.*

Now of what are these scorching blasts and beating storms significative in reference to our purpose, but the rage of persecution which the wrath of men is apt to raise against, to destroy, if it were possible, the poor ones of God? For the heat of the Sun-shine, ye have Christ's interpretation, *Mat. 13. 6,* with 21. and for the storms of wind and weather, the Scriptures, especially the Prophets, are full; see *Isa. 29. 6. Amos. 1. 14.* hence tossed with Tempests, for much afflicted and persecuted, *Isa. 54. 11.* from or in these doth Christ preserve his Flock. Sometimes he keeps them from persecution. When the rage of men hath even

(g) *Solent pastores in calidis istis locis, meridie, juxta fontes, rivos, aut dumeta suas oves continere in umbrâ, donec sol deservescat.* Menoch.



swallowed them up, in their imaginations, when it flows down upon them like a torrent, threatening to carry all before it, God by some Providence or other, diverts the Enemy, and so creates peace for his. Thus when *David* and his men were compassed round about by *Saul*, and were even as devoured in their apprehensions, the *Philistines* invade the Land, which diverts *Saul* from his pursuit, 1 *Sam.* 23. 26, 27, 28. The *Vul. Lat.* reads *vers.* 26. fully to our sense, (h) *David* despaired that he could escape from the face of *Saul*; therefore *Saul* and his men in the form of a Crown compassed *David* and his men; that they might take them. And that is a good note of *Grotius* on it, (i) many a time a forreign Enemy gives some respite to civil broils. Hence that place where *David* was delivered, had its name, *Sela Hammablekoth*, so called, it's probable, by *David* to perpetuate the memory of that seasonable deliverance, an Act not so much of *Saul's* pity, as of Gods (k) Providence. This was *Deus ex Machinâ*, God appearing seasonably. Where humane help failed, Divine came in, unto which may be applied, *Psal.* 57. 3. which *Psal.*, it's thought, he penned in *Engedi*, whither he fled from this place. Thus also God diverted *Senacherib*, or *Rabshakeh*, his General, from the siege of *Jerusalem*, by a report of *Tirhakah* King of *Ethiopia* coming out to fight against him, 2 *King.* 19. 7, 8, 9. *Regnum Assyriorum invadit*, saith *Sulpitius*, he invaded the *Assyrian* Kingdom, or he went to fight against *Senacherib* ly-

(h) Porro *David* desperabat se posse evadere a facie *Saul*: itaq; *Saul* & viri ejus in modum coronæ cingebant *David* & viros ejus ut caperent eos. (i) Ita sæpe hostis externus malis civilibus adfert spiramenti aliquid. Exempla apud *Livium* multa. (k) Quod ibidem Dominus, quasi miraculo *Saul*em a  *Davide* divisisset & abstraxisset, Of.

ing

ing against *Libnah*, or against *Rabshakeh* besieging *Jerusalem*, as *Drusius*. Thus he diverted *Julian* from his purposed persecution, by the *Parthian* warr, and *Charles* the Emperour the 5. of *Germany* from persecuting the Protestants by the *Turks* breaking into *Hungary*. This *Charles* the fifth set at Liberty his Prisoner *Francis* King of *France*, upon this condition (among others) that they should joyn their Forces, and do their utmost to suppress and root out the *Lutheran* Heresie (as they called it) out of both their Dominions; but soon after they fell at variance again between themselves, (the *Pope* blowing the Bellows) whereby the Church had her Halcyon days, (1) *James* the Fifth King of *Scotland*, by the instigation of the Bishops was a great Persecutor of the Truth, which then brake forth in that Kingdom, giving Commission to Sir *James Hamilton*, his Treasurer, to convene all persons suspected of Heresie, and to inflict the punishment which after Tryal they should be found to deserve: but this lasted not long, for Sir *James Hamilton* was accused of a practice against the King's Life, for which he was shortly after executed, and the King by warrs with *England*, together with some night visions which he had, was withdrawn from those Extremities which the Clergy had put him upon.

Sometimes he even tires the Enemy with his own cruelty, and seeing his unsuccessfulness causeth him to lay down his rage in a pet. Alas, how many even weary themselves in these evil courses, in the greatness of their way, great pains they take to small purpose, and then sit down in discontent. Thus *Dioclesian* the Emperour, Author, of the Tenth persecution, went both subtilly and cruelly to work, to root out Christianity;

(1) Scult. Annal.



using all politick waies to make the Christians in his army renounce their Faith : then by Proclamation commanded their Churches to be beaten down, their Bibles to be burnt or torn in pieces : that all Christians that bare office, should be deposed : that bondmen that would forsake their profession should be made free : But when after all his subtilty and cruelty, he saw that the number of Christians still increased, he gave up the Empire. Some also report some such thing to have influenced *Charles* the fifth in laying down his greatness, resigning the Empire to his Brother, and Kingdoms to his Son. Ecclesiastical History will furnish with sundry instances of those that have even tired themselves with their cruelties to the poor ones of God.

Sometimes he wonderfully supports and carries his through the cruel torments of Persecutors, as if they felt nothing of pain or trouble. Mr. *Saunders* Martyr, told a person that lay in the same bed with him in Prison : That in the time of his Examination before *Stephen Gardner*, he was wonderfully comforted, not only in Spirit, but even in body, receiving a certain taste of the holy communion of Saints, whilst a most pleasant refreshing did issue from every part and member of the Body to the seat of the heart, and from thence did flow to and fro unto all the parts again. Yea *Lawrence* a Deacon of the Church, was first scourged, then buffeted, pinched with fiery Tongs, and at last cast on a Grate of Iron red hot, upon which when he had been long pressed down with Fire-Forks, in the mighty Spirit of God, he spake thus to the Tyrant,

*This side is now roasted enough,  
Turn up O Tyrant great :  
Essay whether roasted or raw  
Thou think'st the better meat.*

*Thomas*

*Thomas Tomkins* had his hand by *Bonner* held directly over the flame of a wax Taper, till the Veins shrunk, and the Sinews burst, and the water out of them spurted into *Harpsfields* Face, as he stood by; yet *Tomkins* affirmed afterward to some Friends, that during this cruel burning his Spirit was so rapt, that he felt no pain. The like did *Edmund Tyrell* to a Daughter of Father *Munts*, holding the Candle cross-wise under the back of her hand, continuing it so long, till her Sinews crackt asunder, he still saying, why Whore, wilt thou not cry? The said Maid told a Friend, that at first she felt some pain, but afterward little or nothing at all. *James Bainham* at the stake, in the midst of the burning Fire, his Legs and Arms being half consumed, said, Ye look for miracles, lo, here ye may see one; for in this Fire I feel no more pain, than if I were in a bed of down, and it is to me as a bed of Roses. *Henry Voes*, and *John Esch*, when they came to be burnt for the Truth of the Gospel, joyfully embraced the stake, continuing singing Psalms, and when the Fire was kindled at their feet, one of them said, Methinks you do strew Roses under my feet.

Sometimes propagating the Truth by the sufferings of the Professors of it. Blood is found the most enriching dressing for the truth of God, the Blood of the Martyr the seed of the Church. Persecution at *Jerusalem*, and taking off *Stephen*, spread the Disciples abroad preaching the Gospel. *Act. 8. 1.* *Dorotheus* reporteth, that when *Stephen* was stoned, there were 2000 other believers put to death the same day. And our Martyrologist acquaints us, that after Mr. *Rogers* had broke the Ice under Q. *Mary*, there suffered in like sort, one Arch-Bishop, 4 Bishops, 21 Divines, 8 Gentlemen, 84 Artificers, 100 Husbandmen, Servants and Labourers, 26 Wives, 20 Widows, 9 Virgins, 2 Boys,



2 Boys, and two Infants, in all 277 ; some say a great many more. Yea though Truth be suppress'd in one place, it breaks out in another, to the Churches great advantage : which, like the Sea, what ground it loseth in one part, it getteth in another. Thus at *Melda* in *France*, (Ten Miles from *Paris*) the Bishop thereof desirous of a Reformation, put away the Monks, and called in the help of divers Godly Ministers ; but he being persecuted by the *Sorbonists*, soon fell off from the profession of the Truth : and those good Ministers (*Faber, Farrel, Ruffus* and others) were driven into divers other places of *France*, where they planted several Churches, the destruction of one being the edification of many. *Trucidabantur & multiplicabantur.* Aug. *Plures effcimur quoties metimur.* Tertul. *Ecclesia totum mundum sanguine & oratione convertit.* Luth. So true is that promise of the Churches Lord and Husband, and fulfilled to her, *Mat. 16. 18.* *The Gates &c.* that is, the power and policy, the craft and cruelty of *Satan* and his Instruments shall not prevail to her utter ruine : if they lop the branches in one place, they shall break forth in another.

Lastly, by all God both purgeth out the Corruptions, and exerciseth the Graces of his People. *Isa. 27. 9.* by this, *i. e.* by their being carried Captive to *Babylon*. As one Poyson is antidotary to another, so is affliction to sin. Crosses are Leeches to suck the noxious blood, flails to thresh off their husks, &c. and they are files too, to brighten their Graces. When there was a consultation held at *Rome*, whether *Carthage* should be demolished or no, *Scipio* perswaded the *Senatours* to let it stand, lest the People of *Rome* should want an occasion or object whereon to exercise their valour. So God could soon destroy all the persecuting enemies of his Church : But he rather suffers them to live, that they

they may be for the Exercise of his Peoples Wisdom, Faith, Zeal, Constancy, Courage, Patience, and the whole panoply of Grace in them. The Christians had enjoyed much rest and peace for many years, after the Persecution of *Aurelianus*, with which rest and tranquillity the Discipline of the Church came to be corrupted, and fervent Devotion began to wax cold, much envy and contention rising up between the Bishops and Pastors ; for which cause God did justly suffer the Persecution under *Dioclesian*, in which the patience and constancy of the persecuted was wonderful. In the dayes of King *Edward* the 6<sup>th</sup>. the Bishops, *Ridley* and *Hooper*, could not agree about some small matters of forms, &c. but when in *Q. Mary's* daies, they were clapt up together, they could better accord. Christians lose nothing by their persecutions, but their corruptions. *David* found it good for him, that he had been afflicted, to bring him in from his stray-going, that he might keep more closely to, and walk more closely with, his God. The Church hath found her bitter Aloes useful to purge her. Christ being a sign spoken against, discovers the thoughts of many hearts, *Luk. 2. 35.* as they are also now in these discriminating shedding times. Affliction tryeth men, who are Crocodiles, Spunges, Camelions, &c. Before these daies came (said Mr. *Bradford*, Martyr) how many thought of themselves that they had been in Gods bosom, and so were taken, and would be taken, in the World? But now we see whose they are: for to whom we obey, his Servants, &c. In the Palatinate upon the return of Popish cruelty, scarce one in twenty stood out, but fell to Popery, as fast as leaves fall in *Autumn*. These daies also have discovered the falseness of some men's hearts: the Gold is no lesser by parting with its dross, nor the body by being cured of Wens, Tetters, &c nor Christ's



Churches to have their rotten boughs fall off.

### Reflections.

If any shall read or hear these  
*For the Persecutor* lines whose heart riseth against  
 the waies, truths, or People of  
 God ; methinks he may bespeak himself in some such  
 Language as this : And what get I by all this rage and  
 fury against these poor ones ? Why beat I my head in  
 divising, and weary my self in executing violence a-  
 gainst them ? Alas ! all is but a vain thing ; for a storm  
 to beat against a Flock that hath excellent shelter, to  
 what purpose ? They are dearly beloved of God, as  
*Daniel* ; highly favoured in Heaven, as *Mary* ; dar-  
 lings to the Almighty, as *David* ; fair to God, as *Mo-*  
*ses*, Gods first-born, his Heirs, Co-heirs with Christ ; and  
 were it the part of a wise man to fall out with the Kings  
 Favourite ? To lowre upon his Son and Heirs, to deface  
 his picture, to tread on his Jewels, to spit upon his  
 Royal robe, or imperial Diadem ? How was *Cain*  
 Schooled, but for scowling on *Abel* ? And *Laban*  
 threatned but for following *Jacob* ? And *Abimelech*  
 plagued but for an unwilling abuse to *Abraham* ? How  
 was *Balaam* slain by the Lord, for but wishing evil to  
 his *Israel* ? *Goliath* for but defying his Host ? *Nabal*  
 for reviling his *David*, &c. Consider O my Soul !  
 (hath not truth it self said it ? ) *Isa.* 54. 17. Every such  
 Weapon shall be as the Poets feign of *Ajax's* Sword,  
 which so long as he used against men, his Enemies, serv-  
 ed for help and defence : but after he began to abuse it  
 to the hurt of hurtless Creatures, it turned into his own  
 bowels : *The Tongue that riseth up against thee, will I*  
*condemn* ; God by his judgments hath extorted confes-  
 sions of his Saints innocency, and condemnation of their  
 own

own wickedness, from the Mouths even of Enemies. *Ralph Lardin*, the betrayer of *George Eagles*, was himself arraigned and hanged: as he stood at the Barr, he said publickly, This is justly fallen upon me, for betraying the blood of that good and just man *George Eagles*, who through my means was condemned, and I sold his Life for a little money. One of the Sheriffs men at *Bury*, when *Ja. Abbes* was burned, bad the People not to hearken to *Abbes*, for he was a Mad-man, and out of his wits: As soon as the Fire was kindled, to the Martyr, that wretch in all the Peoples sight fell distracted, and in a furious manner pulling off his clothes, he cried out, *Ja. Abbes* was the true Servant of God, and is saved, but I am damned; and thus he continued till he died. Not to mention, or but to mention the righteous judgment of God on *Arundel* Archbishop of *Canterbury*, who had silenced many faithful Ministers of Christ, and by God's just Judgment had his Tongue swoln so bigg in his Mouth, that he could neither Eat, Drink, nor Speak for many daies, and so died of hunger after he had starved many a poor Christian Soul, and burned the Bodies of many to Ashes. *Stephen Gardner's* Tongue also hung out of his Mouth, swoln and black, with which he had reproached and blasphemed the Truths and Servants of the living God. Were it not best therefore, O my Soul! to consider how thou dost not prevail, and to take *Gamaliel's* counsel? *Act. 5. 35, 38. Take heed to your selves, &c. refrain from these men, &c. Be wise now therefore, O my, Soul! and be instructed, learn by the Example of others, to cast away thine enmity against Christ and his waies. Kiss the Son, lest he be angry, and thou perish. God is a Sun and a shield, a Sun for comfort, and a shield for defence. Christ is prophesied of, as the shadow of a great Rock. Isa. 32. 2. As he is *piorum rupes*, a Rock of defence*



fence and shelter to his, so he is *reorum scopulus*, a Rock of Offence to his Enemies, who shall dash themselves in pieces against him.

For the poor persecuted ones of God.

Think not strange, O my Soul! of the flights, scornes, reproaches and indignities, which thou must meet with

in the pursuit of the Truths of God: 'Tis no more than what hath formerly been experienced by others. *Mat. 5. 11, 12.* Your betters have sped no better: strange not therefore at it, start not from it. Persecution hath ever been the Saints portion; *2 Tim. 3. 12.* How early did Martyrdom come into the World? The first man that dyed, dyed for Religion: and although *Cain* be gone to his place, it were to be wisht he were not still alive in his Sons and Successors, who hate their Brethren, because they are more righteous than themselves. But what though storms arise? What though the scorching heat, the hail and rain beat violently? Can the Lord find no shelter for his? Is his Arm shortened, that he cannot help, or his goodness abated, that he will not hear? Will not God avenge his People? doubtless he will avenge them speedily, though he bear long. God hath an hiding place for some of his poor ones, *Isa. 26. 20.* He shut up *Noah* in the *Ark*, secured *Lot* in *Zoar*, hid *Jeremiah* and *Baruch* when sought for to the slaughter, bad *Daniel* go his way and rest, before those daies of great trouble fore-told, *chap. 12. 13.* *Augustine* died a little before *Hippo* was taken, and *Pareus* before *Heidelberg* was sackt: So died *Luther* before the bloody Warrs of *Germany*: For Mr. *Brightman* a pursuivant was sent a day or two after he was buried, laid in his Grave, where the wicked cease from troubling, and where the weary be at rest. Thus some others, besides *Lyra*, understand the Prophet,

phet, by Chambers to mean their Graves. The burying place is not unfitly called κοιμητήριον, a resting Room to the Saints, the Grave a Bed, *Isa.* 57. 2. the Bier that carrieth them to it, *Matth* i. e. a Pallet. 2 *Sam.* 3. 21. Others by Chambers will have meant the Closet of Gods Providence and Protection, *Psal.* 31. 20. and 143. 9. such as *Pella* was to the Primitive Christians. Or, say the wind doth blow on thee, 'twill but blow off thy chaff and thy dust : if the fire kindle upon thee, 'twill consume only thy dross, that when thou comest forth, it may be as Gold. Mean while know, that in all thine affliction he is afflicted, and therefore will he save thee. Though trouble drive worldly Friends from thee, yet not the Lord : see, *Isa* 34. 2. the gracious presence of God in the burning Bush kept it from consuming, the *Israelites* in the red Sea from drowning : this made the fiery furnace a pleasant Gallery, the Lyon's Den an house of defence; the *Leonine* Prison a delectable Orchard.

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CHAP. V.

*Shepherds seek for their Flocks water that's meet ;  
Christ feeds his Flock with Ordinances sweet.*

*Observation.*

**H**E leadeth me beside the still waters : leads me gently, and by little and little, accommodating himself to my strength, *Isa.* 40. 11. as a Shepherd is wont to lead out his Sheep to water, *Isa.* 49. 10. by, or near, or beside, or unto waters of refreshment, so the Septuagint ; the *Hebr.* is, of rests, i. e. pleasant and flowing



flowing slowly, which are without all danger : of such waters Sheep love to drink : not unto rapid Torrents, which by their noise frighten, and by their swiftness endanger the Sheep : Waters of rest, such, as were wont to be in Guttors and Troughs, in which they watered their Sheep, *Gen.* 24. 20. and 29. 2. and 30. 38. In these our Northern Countries we use little of this to prepare water for our Sheep ; but in those Eastern parts of the World they had more scarcity of Rain, and need of water ; especially the soil being for the most part sandy and dry ; hence a well of Water was such a choice commodity in those parts, for themselves, Flocks and Herds to drink out of ; so that we find a contest about such a Well, *Gen.* 21. 25. and 26. 20. Rain also was seldom in those parts. We Northern Nations are ready to suspect the Southern parts as a-fire with a fever : Whilst Southern Countreys may fear lest our Lands be drowned with a Dropsie ; such is the superfluity of Rain and Rivers among us. *Judea* (besides Rivers) was usually watered only with the former and latter rain, which, like trade winds on some Seas, came at set seasons, at seed time, and before Harvest, the rest of the year dry : Heaven (as it were) keeping a constant ordnary for them, as ingenious Mr. Fuller, in his *Pisgah-sight*, &c. expresseth it. Hence was their use of watering their Flocks, of which ye read often, *Gen.* 29. *begin.* *Ex.* 2. 16. &c. little though in use among us : yet I remember some where to have seen a Rams-park fenced in, with a small brook of water running by it, for the Rams to drink of. Now the Waters which their Sheep delighted to drink of, were

First, Sweet, fresh and clean Waters : larger Cattle like to drink of standing and puddle water ; not so Sheep : they are for what is clean and running, though  
but

but slowly. Hence. *Gen.* 29. 2, 3. a (m) stone was kept on the Well's Mouth, and when the water was drawn, put on again, that their Sheep might drink the more purely and cleanly, as well as plentifully : and that it might run a little, they put it into Gutters, &c.

Secondly, not swift and fiercely running waters : an Horse will like to drink where the water is a little stickle, not so Sheep : Waters of quietness, (n) that is running so slowly, that they may seem to stand still ; being a fearful creature, it cares not to come near such waters as run with swiftnefs and a noise : Hence have ye mention of watering in troughs ; *Gen.* 30. 38. Streams with any violent current will endanger to carry away the silly Sheep ; as ye see by your experience yearly in your washing, if through neglect of man in a River, a Sheep shall get into the stream, how easily it is carried down, unless by care recovered ; quiet, pleasant, and silently gliding water they choose therefore to water their Sheep at.

Thirdly, it may be called Water of rest, from the Effect, (o) which gives rest to the Sheep, quenching their thirst, and so refreshing them.

Lastly, by mentioning Grass and Water, Meat and drink, he intends (p) liberal and free and bountiful sustentation : not sparing, and short Commons, but such as is plentiful, and affords abundant supplies.

(m) *Cautio necessaria erat, ut greges salubrius, purius & copiosius potarentur : neq; enim erant copiosi latites, Men. ex A lap. (n) Ita leniter fluentes, ut quiescere videantur. Piscat. (o) Quae potantibus ovibus quietem afferunt dum sitim extinguunt, Id. p. commemorat hanc sustentationem liberalem visu salubri & jucundo, tum cibo, tum potu. Id.*

Appli-



## Application.

(p) These things are but representative of things spiritual, and supply thoughts to us of the full supplies which the Lord maketh for his in his Church. The Great Shepherd of his Sheep careth for his, and maketh provision for them of water, as well as grass. Whether by these matters we understand (as some) the Doctrines of the Gospel, especially the promises of Grace and Life, which run in and out in the Scriptures, as streams do in the earth, and these are sweet, and exceedingly refreshing to poor Souls : these indeed (like the waters of *Siloah*) run softly, gently, yet tast pleasantly. *Isa.* 8. 6. So *Claudian* speaks of *Nilus*.

*Lene fluit Nilus, sed cunctis amnibus extat  
Utilior ; nullas confessus murmure vires.*

The Divine Oracles come not with those loud founding words, which make a great noise in the ear ; but with mighty power and unexpressible sweetness reach and refresh the heart. Thus God appears in the still and sweet words of his promises to his peoples solace, as to *Elijah* once in the still voice, *1 King.* 19. 11, 12, 13. But because the Doctrines of the Gospel, even in the sweet promises of it, were formerly hinted to, as understood by the sweet budding grass with which Christ doth feed his ; I would rather here by waters understand the special priviledging and refreshing ordinances of the Gospel, viz. Baptism and the Lord's Supper, which like water, are

(p) *Ad spiritualia sapiens refertur hæc Metaphora, atq; ita hic accipi debet, de Doctrinâ & institutione Dei in Ecclesiâ, &c. Rivet. in Psal. 23.*

First,

First, Cooling, when the Soul is parched with the fense of the wrath of God, and is even dried up as a Potsherd, as *David* speaks *Psal.* 22. 15. (q) my strength i. e. my vital or radical moisture; so called, because by it we live: this by grief is wont to be consumed: A rough skin speaks inward heat and drought, as in feavers. Hence some render that Text, the heat of the wrath of God doth parch me, and judge that thirst of Christ to come hence, *John.* 19. 28. The faithful address to, and application or improvement of those blessed Institutions, how cooling and allaying the heat is it? Baptism is of perpetual use to save, not only at the instant of its administration, but throughout the whole life, by a faithful reflection upon it, and improvement of it: So the Apostle saith, Baptism doth now save us, *1 Pet.* 3. 21. even long after himself and those to whom he wrote, were baptized. The blood of Christ, or the Spirit of God, (whichsoever be the Antitype to the water in Baptism, the latter probably) doth remove that scorching heat of the Lords indignation, and gives the Soul to lift up the head. The Lord's supper also, how useful is it this way? When the Lord shall seal his love, yea shed it abroad in the heart, whereby the wrath of God is removed from the Soul, by that flesh broken, by that blood shed for Sin. Ah how often is Christ pleased in this Wine-cellar, (*Cant.* 2. 4. *Hebr.* house of Wine; i. e. either where wine is kept, as some, or rather where Wine is drunk, *Ainsw.* wine both quencheth thirst, and cheers the heart, *Psal.* 104. 15. and drives away grief, *Pro.* 31. 6, 7.) to cast the

(q) *Vigor vel viror meus*, i. e. *humor & succus vitalis sive radicalis*, *Mu. Sic dictus, quia per eum vivimus*, *Vat. Is autem maxime exhauriri & absumi solet*, *Pro.* 17. 22. *Mu. Internos animi aestus cutis rigens prodit, ut in Febris*, *Riv. Aestus ira Dei torruit me*, *Coc.*



banner of his love over his poor ones? That which may preserve them from all scorching flames of Divine indignation.

Secondly, cleansing, purifying. Hence water used in Baptism, to mind us of our natural pollution, probably in allusion to the washing when come first out of the Womb, *Ezek.* 16. 4. hence *Saul* is called upon, *Act.* 22. 16. to wash away his sins: not, that this gives any encouragement to that Popish Heresie, that Sacraments give grace, *ex opere operato*; but the Holy Ghost ratifying thine external Baptism by the inward Application of the blood and satisfaction of Christ, for the purification of thy Soul before God, and for regeneration to newness of life; hence is added, calling on the name of the Lord, *i. e.* by means of calling upon God in faith, to obtain from him his effectual cooperation in the sacrament, *Diod.* in loc. Yea, it is called a washing of Regeneration, *Tit.* 3. 5. viz. God using the means of Baptism, made effectual by the inward operation of the Holy Ghost, applying the blood of Christ for the expiation of sin, &c. *Id.* *Luther* reports of a Virgin in the Primitive daies, that was wont to repell all Temptations to Sin, with, I am a Christian, I have been baptized, &c. And can Sin live in that Soul which seeth the blood of the Lord Jesus poured out for sin, and drinks of it in remembrance that Christ died to do away sin, to undoe the work of the Devil? Glad experience teacheth many a poor Christian, that nothing more effectually maketh their hearts rise against Sin, to hate it past, to fear and watch against it for the future, than to see Christ crucified before their eyes, and to feed on him, who gave himself that he might purifie to himself a people, &c.

Thirdly, cheering and comforting water in those  
hot

hot Countries especially, was very refreshing; hence that promise, *Isa.* 44. 3. so is there Cordial vertue in Christs appointments, which revives the hearts of his Children; and that abundantly. Though that false Jesuit did but belie himself, yea, and the Holy Ghost too, who being sent over from one of their Colledges beyond Seas, to divide the Christians in *England*, and coming to *New-Castle upon Tyne*, finding the *Anabaptistical* party in great repute, joyned in with *Mr. Tatham* of *Hexam*, and when he was dipt by him, coming out of the water, being perceived to smile, and being asked why he smiled, said he was so filled with the joy of the Holy Ghost, that he could not forbear; though afterward upon his detection, he acknowledged, he smiled only to consider their folly in crediting his pretended turn to them, accounting that as no ordinance: Though this Villain, I say, dealt treacherously, yet many a sincere heart finds much sweetness in a reflect act upon his Baptisme; considering his being thereby solemnly given up to the Lord, to be His, as *David*, *Psal.* 116. 16. *Truly I am thy Servant*, &c. (r) and how cheered many a drooping heart hath come from the Lords Table, the comfortable remembrance of many of his Dear Ones, speaks to his glorious praise. When God hath awaked them as out of sleep, how have they shouted like a mighty man by reason of Wine, *Psal.* 78. 65. and that love they find warming and cheering their hearts much more than Wine. These Ordinances of Christ are, and should be kept  
First, pure and clean; not defiled with the mud and dirt of mens inventions. The poor people under the

(r) מְהִימָה רַבָּה q. d. *meritissime te amo*, *Benignissime Domine*, *Gei. Est vox confitentis*, K. & A. E. in *Mus. utiq;* *Jehova*, *Vat.*



Papacy are forced to drink sad puddle, fouled with the feet of those filthy Shepherds, who have defiled every thing they come near. Especially since the second Angel poured out his Vial on the Sea that Council of *Trent*, and it became as the blood of a dead man, and every living Soul dyed in that Sea, *Rev.* 16. 2. Witness that *Heathenish* decree of the Council, equalizing, if not preferring the *Apocrypha* to the *Canonical* Scripture, the *Vulgar* Translation to the *Original*, *Traditions* to *Holy* Scripture, and affirming that the holy Ghost himself is not to be heard, though he bring never so plain Scripture for himself, (s) unless the Church so interpret. So before them the Council of *Constance* comes in with a *non obstante*, against Christs institution, to withhold the Cup from their communicants. (t) Our endeavours should be to keep the Stone of Divine Institution upon the Ordinances of Christ, that his Sheep may drink this water clean, and not defiled. *Paul* hath taught us, upon any encroachments on the Ordinances of Christ to have recourse to their Institution, *1 Cor.* 11.

Secondly, not despised, because not making a great noise, or having any pompous show. It is the way of God, to choose things that are poor and weak and despised by men, to effect great things, *1 Cor.* 1. 27. 28. 'Tis a very unequal return to God, that our eye is evil, because he is good. What is a little water to the body of a Child? What a Morsel of bread, and a draught of Wine? True, and might not men as well say, what was the founding of Rams-horns to batter a City Walls? Yet so they fell down. 'Twas better reasoning which *Naaman's* servants used to him, *2 Kin.* 5. 10, - 15. The simplicity of Christ is still much mistaken by the mad

(s) *Nisi accedat meretricis purpurante effrons interpretatio. D. Prid. lect. de Testis.* (t) *Licet Christus post cenam instituerit, & suis discipulis administraverit, &c. Caranza sum. Concil. sess. 13.*

World, ever besides it self in matters of Salvation. People looking upon Gods Ordinances with *Syrian* Eyes, despise the foolishness of preaching, the simplicity of Sacraments, the seeming inefficacy of censures, &c. But it is the word, the Appointment of the Almighty which putteth efficacy in those means, which of themselves are both impotent and improbable.

Thirdly, Esteemed full and enough to refresh and keep up the Soul: they need not any additions from the inventions of men. As the Scriptures of truth are able throughly to furnish the man of God, *i. e.* the Preacher, unto every good work, that he need not go down to the *Philistines* for Sword or Spear: so Christs Ordinances are fully enough for Christian, or society.

*Reflections.*

How hast thou, O my Soul! looked with a slighting eye on the Institutions of Christ, as only fit for Babes, and beneath one of thy growth? Alas! that we are cast upon daies, wherein men pretend not only to be wiser than *Paul* (of whom the *Romanists* have long time spoken very slightingly) but even than Jesus Christ himself, the Wisdom of the Father; He that was faithful in all his house, as was *Moses*, after his Resurrection, before his Ascension, (u) speaking to his Disciples of the things of his Kingdom, *Act. 1. 3.* Yet these things are now low and mean, fit only for that dispensation of the Apostles,

*For the despiser of Gospel ordinances.*

(u) Λέγων τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ: Hellenismi ea vis esse videtur, ut intelligamus Christum Discipulis suis universam doctrinam Evangelicam copiose ac luculenter exposuisse, *Eccl.*



and too carnal for these pretended spiritual ones. But who hath given thee knowledge above the Head and King of his Church? Who hath given thee Commission to abrogate his Institutions, and arrogate to thy self to appoint Laws in his house? Wouldst thou take it well that any one should thrust himself into thine house, and take to himself such authority? (x) *Vain man would be wise, Job. 11. 12.* would be wiser than God, and prescribe to him. It is a good Note of *Peter Martyr's* on, *2 King. 5. 11.* *I thought, He will surely come out to me;* (y) the perverseness, saith he, of man's nature is here observable, that had rather have the gifts of God in difficult waies of his own seeking, than in more easie ones of Gods appointment. But thou wilt one day know, O my Soul, to thy sorrow, that the foolishness of God is wiser than man, *1 Cor. 1. 25.* The Eagle and the Lyon were not offered in sacrifice, as were the Dove and the Lamb. Gods Institutions will be found to have power, because they are his Institutions.

*For the unprofitable receiver of Ordinances.*

Hath Christ lead me these many years by these still, sweet, and pleasant waters, and yet am I parched, parched still? Have no growth, no peace, no strength for God, but still a Babe in knowledge and understanding! Alas, O my Soul! is it wont to be thus with Christs Sheep? shall I hereupon cast off Ordinances (as the manner of some is) and say God is departed from them, because I have thriven no more, have found no more good in and by them? Is not the fault in my soul rather than in the institutions of Christ? See

(x) אִישׁ רִבּוֹב *vir vacuus, vel inanis, mente sc. & judicio. expertus omnis cognitionis.* (y) *Nota humani ingenii perversitatem, quæ dona Dei malit affectui vitiis difficilibus a se ex cogitatis, quam facilius a Deo descripta.*

Heb.

*Heb. 4. 2.* Ill humours, obstructions within, hinders my getting good, shall I impute this to what was designed for good unto me? Were it not wisdom rather to remove hinderances, that so my profiting might appear unto all? Saints of old found good in Christs Ordinances, and were Men and Women Saints as of old, they would still experience the profit in and by them. Christ's meat is for Christ's Friends, his Drink for his beloved, *Cant. 5. 1.* what wonder then if such as throng in among his without a Wedding Garment, be cast out speechless? *Mat. 22. 12.* (2)

Wait thou, O my Soul! and be not weary of waiting upon God in his waies. Remember and do the charge of *David* to *Solomon* his Son, *1 Kin. 2. 3.* So shalt thou be blessed. *Pro. 8. 32.* What though this sect be every where spoken against? What though Christs Ministers that are chiefly set up by him to beat down the Kingdom of Satan, be the Butt of the malice of Devils and men? And the Ordinances of Christ, which have no Grandeur in them, nor outside Glory to take men, be the slight of men? Yet after that way that these men call Sect, Heresie, worihip thou, O my Soul! the God of thy Fathers. Keep close to Ordinances, use them conscientiously, not only customarily; and faithfully, not slightly, and thou shalt experience them the conveyances of great things: Golden pipes to convey the Golden Oyl of Grace from Christ to thy Soul. Tell me therefore, O thou whom my soul loveth, where thou feedest, where thou makest thy Flock

*For the humble waiting Soul.*

(2) *Christus hoc in loco & sponsus est, & cibus, & vestis, &c.* Gomar.



to rest at noon! for why should I be as one that turneth aside by the (a) Flocks of thy companions? i. e. the Company of those that falsely boast themselves the Companions of Christ; false Teachers, false Worshipers.

(a) *Greges sociorum tuorum*] *Ad eorum costus qui se falso socios Christi venditant, Men. Ad falsos Doctores, qui se jactant socii os tuos, P'sc. Innuat Ecclesia se non posse, nisi Christi beneficii sedem suam indicantis, periculum effugere falsorum fratrum & cultum, Men.*

## CHAP. VI.

*To lead or drive the Shepherd's Custom is,  
Christ leads the van, brings up the rear of His.*

### Observation.

**H**E leadeth me in Paths of Righteousness. Shepherds, (b) especially in that Countrey, were wont to go before the Flock, and lead them *Psal.* 80. 1. that leadest Joseph like a Flock: see too *Gen.* 33. 14. *Isa.* 40. 11. The Hebrew uses three words to express this one thing by, though of neer writing and sound, and so of sense too, viz. *לָקַח*, *לָקַח*, and *לָקַח* which all have a sense of leisurely and soft leading, as the Father his tender Child. Unto which Moses alludes, *Num.* 27. 17. *Which may lead them out, which may bring them in,* A metaphor from Shepherds leading out their Flocks, who go in and out before them, and so feed and govern them. And this is plainly cal-

(b) *Loquitur hic Christus secundum morem Judææ, in quâ regione pastores oves præcedere solebant. \* Placide & sensim educere & reducere sicut pastor gregem, & pater filium suum. Moller. in Psal.* 67. 5.

led a going before the Flock, *Jo.* 10. 4. The reason and use of this going before the Flock was to direct them in paths in which they should walk: Poor silly Sheep cannot choose the way that is best for themselves, hence the Shepherds going before them to direct them the path. *Leadeth me*; ignorant of the way, as heretofore *Israel*, *Ex.* 13. 21. and wandring too, *Isa.* 57. 17, 18. in plain and right paths, not mountainous, apt to tire the poor Sheep; in a clear way, free from offences, not through rough, ragged, and cragged places, full of thorns and briars, in which the Sheep is apt to be entangled, but in smooth and plain waies are they wont to lead their Flocks; hence called *דרכי עגלות*, which properly signifies paths beaten with Waggon-wheels, but used generally for all straight, direct and beaten waies. This therefore is from love, to choose the way that may be to them most pleasant and profitable. And though this be not so much in use among us, to walk before our Sheep, yet I conceive a custom among us to allude hither, the under Shepherd ye usually call a *Follower*, which implies that the chief Shepherd should be a *Leader*.

Yet neither was leading their Flocks so much their practice, that we find nothing else concerning them, yea, we read expressly that they followed them, *2 Sam.* 7. 8. *Psal.* 78. 71. The Shepherd must follow the steps of his Flock slowly, not pressing them, nor over-driving, to which *Jacob* hath reference, *Gen.* 33. 13, 14. a good Shepherd ever hath an eye to the weak ones, and so regards all in his Flock, as he over-drives not any: and this speaks care and custody; that none be left to lagg behind, exposed to hazards and dangers.



## Application.

Jesus Christ is the Great and good Shepherd in this regard also, he both leadeth and bringeth up his. First, He leadeth them, goeth before them, to direct and guide them in paths in which they should go. In paths of righteousness, saith the *Psalmist*, i. e. plain, smooth, easie paths, or Sheep-tracks, wherein I may walk unweariably, unblameably without cessation, or cespitation. The waies of sin are craggy, crooked, full of error and terrour, leading to those precipices that tend to destruction; from such stand off, saith Christ to his Sheep, who all are rational, and will be ruled by him, *Jo. 10. He goeth before his in every good way.* It is storied of *Cesar*, that he was not wont to say to his Souldiers *ite*, but *venite*, Christ calls his unto those paths in which himself hath walked, doth walk. In practice of holiness he goeth before his, is an example and a pattern to them. Thus he became subject to his Parents, *Luk. 2. 51.* being an example of family subjection, and it's very probable of industry and pains-taking too in *Joseph's* calling, *Mar. 6. 3.* neither *Adam*, the Son of God by creation, even in innocency, was to lead an idle and unprofitable Life, but was to keep the Garden and to dress it; Nor Jesus the Son of God by eternal generation, walk up and down unprofitably, but untill the Age of 30. when according to the custom of that People, he was to enter upon his publick Ministry, he lived and wrought with his reputed Father. Thus his whole imploiment whilst here among men, was to do good, *Act. 10. 38.* so that even malice it self, when challenged, could urge nothing unrighteous or irregular against him. *Jo. 8. 46. Which of you convinceth me of sin? q. d. have ye any thing against my Life, that*  
ye

ye thus stiffly refuse to receive my Doctrine? Of Christs Life it may be most truly said what *Chrysostome* speaks of Ministers in general, *His Soul and Life was purer than the Sun-beams*. Hence *Paul* pressing to Love and Holiness, perswades to be followers of Jesus Christ, *Ephes. 5. 1, 2*. In way of worship also he became obedient to his Fathers Institutions, and a pattern to all his; Although he had no sin, and so needed no circumcision, yet was he subject unto it, *Luk. 2. 21*. yea and to purification too, according to the Law: For so most *Greeks Copies*, *Origen*, *Syr.* & *Ethiop.* in *Bibl. Polygl.* read vers. 22. τὸ καθάραις αὐτῶν, of their purification, not only of her purification, we read. For seeing the touch of an unclean unclean Person rendred another unclean, as long as the Mother was unclean, the Child must be accounted so too, which lay in her bosom, and suckt her Milk. And *Levit. 12. 6*. it appears that the time of purification had respect to the Infant, and was shorter or longer, as the child was either Male or Female. Our Saviour therefore being made under the Law, and subject to it, was until the fortieth day esteemed unclean, until a Sacrifice offered. Wonderful condescension! so his observation of the Feast of the Passover, &c. is mentioned plainly: Thus to the *Jews*. Us Christians also he lead in the way in which he would have us attend upon him. 'Tis not unobservable that at 12 years of Age we find him among the Doctors, hearing them, and asking them questions, *Luk. 2. 46*. to teach his to wait at Wisdoms posts, and not to forsake the assembling of themselves together, to attend and to learn of the Divine Oracles. He went before them also in susception of water-baptism, *Mat. 3. 13, 15*. He was circumcised and baptized, both which had respect unto sin, though absolutely free from all sin in his own person; and that because he was free from no obedience unto any command



mand of God. He was to observe all Ordinances and institutions of worship: not for any need he had, in his own person, of the especial ends and significations of some of them: yet as he was our Sponsor, surety and Mediator, standing in our stead in all that he so did, he was to yield obedience unto them, that so he might fulfill all righteousness, *i. e.* do all things that were suitable to his person, to his office. And the other great Ordinance of the Gospel, as he instituted, so he administered it, as a token and pledge of his greatest affection to them, as being solicitous about the consolation of his Disciples, even in the very night in which he was betrayed. In Ordinances of instituted worship he went before them. He did so also, as in doing, so in suffering his Father's will, being active in all his passions, as well as passive in all his actions of the Mediatorship. He suffered also, and that as a pattern to his, *1 Pet. 2. 21. ὑπογραμμὸν*, the word is a Metaphor taken from Scriveners or Painters, and signifies properly a copy or pattern, to be taken out and imitated. \* Christ on the Cross is a Doctor in the chair, where he reads unto us all a Lecture of patience; wherefore he is so propounded by the Apostle to the Christian *Hebrews*, as an encouragement and a provocation, *Heb. 12. 1, 2.*

Lastly, He is gone before them into Glory, *Heb. 6. 20. (c) Whether the fore-runner is for us entered.* The word signifies such an one as we are wont to send before us, to prepare something: what that is, he told his Disciples, and in them those that should believe in

\* *Cruce pendens Cathedra docentis.* (c) ὅτις πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν.

his name, *Jo. 14. 1, 2, 3.* he hath entred the most holy in their names, and taken possession of Glory; that he may receive his into it. Hence they are said to be raised together with Christ, and made sit together with him in heavenly places, *Ephes. 2. 6.* So that he that hath the Son, hath Life, *1 Jo. 5. 12.* he will not leave till he hath brought all his to the fruition of his glory. For he is the way, the truth and the life. *Jo. 14. 6.* the way, wherein, the truth, whereby, and the Life, whereunto, his walk, or the only true way leading unto life; the way without error, the truth without falsehood, and the Life without Death. (d) The way by example, the truth by promise, the life by reward, as Bernard well. So that holy hearts may with him breath out, *we will follow (e) thee, O Lord, by thee, unto thee: thee, because thou art the truth; by thee, because thou art the way; unto thee, because thou art the Life.* Thus will he come, and take all his to himself, that where he is, they may be also, and may see, *i. e.* partake of his glory; for he looks on himself as not compleat, until his be all brought to him: whence his Church is called his fulness, *Ephes. 1. 23.* (f) not only because filled by him, the fulness which the body hath being from him; but also actively, considering Christ not personally, but mystically, as an head, and having the Church for his body: He having voluntarily subjected himself to be our head, accounts not himself compleat without his members; in which respect be-

(d) *Via in exempli, veritas in promisso, vita in premio, Bern.*  
 (e) *Sequemur, Domine, te, per te, ad te: Te, quia veritas; per te, quia, via; ad te, quia vita. Id.* (f) *Is est Christi in Ecclesiam amor, ut quum omnia omnibus ad plenum præsiter, tamen sese veluti mancum & membris mutilum caput existimet nisi Ecclesiam habeat sibi instar corporis adjunctam, Bez. in loc.*



lievers have the honour of making Christ perfect, as the members do the body.

Christ not only leads his Sheep by way of Example, and going before them; but he followeth them also, brings up their reward, *Isa.* 52. 12. he shall not leave you stragling, and so exposed to danger, but he shall drive you up together, and carry you as a compact and well marching army; yea the glory of the Lord is promised to be this to them *Isa.* 58. 8. i. e. his goodness, which is very glorious; or the glory of the Lord, is the Glorious Lord, the Lord of glory, *Chap.* 33. 21. *Act.* 7. 2. Thine happiness, which ariseth from the goodness and power of *Jehovah*, who shews his glory, shall free thee from dangers, and set thee in safety: an allusion to the Lords leading *Israel* through the Wilderness, *Ex.* 13. 21. and 14. 19. of this *David* speaks, as having some particular experience, *Psal.* 27. 10. when all relations were unable to help him, yea he was forced to make provision for them in their age, *1 Sam.* 22. 3, 4. then God took care of, and preserved him. The *Hebrew* word translated [take me up] is used also of taking up or home a stray Ox or Sheep, *Deut.* 22. 2. and it is from this root that the *Hebrews* call a \* child that is found, being cast out, knowing neither Father nor Mother: When *David* was in such a woful plight, God took him into his care and keeping. In the *Israelites* marching through the Wilderness, at the fourth alarm arose the Standard of *Dan*, *Asher* and *Nepthali*, and to these was committed the care of gathering together the lame, feeble, sick, &c. and to look that nothing was left behind; whence they are called the *Gathering host*, *Josh.* 6. 9. *Numb.* 10. 25.

\* יָדִידָא *Hebræis dicitur puer expositus, qui tollitur de platea neq; novit patrem suum, aut matrem suam, Drus. Vid. Lexic. Heptagl.*

(where

(where we translate rere-ward also) and to this some think *David* alludes here. Jesus Christ comes after his, to see that no danger shall seize them at unawares, or surprize them from their backs: that none of them be left wandring, and so perishing, but he drives them up that they may be preserved. Unto this probably may we apply, [*Isa.* 40. 11. *gather the Lambs* carry them in his arms or bosom when not able to keep up pace with bigger and stronger sheep, see to *Isa.* 43. 5, 6. *Jer.* 23. 3. *Psal.* 147. 2. *not one shall be lost that was committed to his charge and care, Jo.* 17. 12. *he will gather them up one by one, and bring them into his Fold.*

Reflections.

How do I worry those Sheep which Christ hath shewn such care of? How oft have I made it my design and business to scatter and disperse those whom Christ leads and brings up? So unlike a Shepherd have I been herein, that I have more resembled the Wolf, *Jo.* 10. 12. *snatch the Sheep, that I may scatter the Flock,* take some to devour and spoil them, that I may disperse the rest: which I have bragged of as some noble exploit, when I have in my measure reacht my design. How hath *Saul's* Spirit possessed and acted me? *Act.* 8. 3. *That I may make havock of the Churches,* i. e. destroy, consume, and bring them to nought, how do I break into Houses, with force and violence, with\* authority and commission from the High Priests, as he expounds himself, *Chap.* 26. 12. *halling out Men and Women,* *σύγων*, we translate the word dragging, *Jo.* 21. 8. it properly signifies a drawing down to, and upon the ground, or pavement, whence the *Greeks* call

\* Nimirum ut solent qui jussa Magistratum exequuntur.



those (g) Garments that sweep the ground, by a name from this verb. Thus he shewed the accomplishment in him of that prophecy given of his Tribe, *Gen. 49. 27.* Not content to consent to the death of Stephen (though it be all one to hold the Sack, and to fill it, to do evil and to consent to it) he made havock of the Church like a ravening Wolf; yea, *Act. 9. 1.* *he lies breathing out threatening and slaughter*, panting and windless as a tyred Wolf; and having recovered himself, is marching toward *Damascus* for more prey. And hath not this been my case? If in the latter part also I might be like him, how desireable is it? For in that his journey being met by the chief Shepherd, of a Wolf he is made a Lamb, *Isa. 11. 6.* not once opening his mouth unless to crave direction, Lord what wilt thou have me to do? After which time he never persecuted the Saints so fast, as now he pursues and presses hard toward the high-prize: herein also verifying the latter part of that foregoing prophecy, (h) in the morning, the first part of his daies, ravening as a Wolf, but in the Evening the latter part of his daies, distributing the food of wholesom Doctrine. Thou wilt one day, O my Soul! say, *O that my latter end be like his.*

For the poor  
Sheep of  
Christ.

What cause of joy and gladness have I, and of making my boast of God? Who leads, directs and preserves me in all his waies, that I may walk pleasantly and safely. What need I fear the craggy Rocks the thorny Paths? My Shepherd will lead me in a plain and an even way. However crooked and troublesome they seem to carnal and worldly hearts, yet by good experience can I say, *all his waies are ways of pleasantness, and all his paths peace.* Yea, he will lead me in plain

(g) *Σύμμα vestis caudatam atronarum nobilium, cuius cauda per solum trahitur*, Pisc. in *Jo. 21. 8.* (h) *A Lap. & Bonfrerex Patribus.*

paths

paths because of mine Enemies, mine Observers. Silly though I am, he hath promised to make the path so plain, *that very Idiots shall not err therein, Isa. 35. 8.* and no wonder, having so good a guide, if they but eye and follow him. Only, *O sweet Jesus, draw me and we will run after thee,* leave me not to lagg behind, let me feel the attractives of thy love, the drawings and refreshings of thy Spirit. Suffer me not above all things, to turn aside from thee, to go out of thy sight, but to abide with thee, for there, and there only can I be in safeguard, as *David said to Abiathar, 1 Sam. 22. 23.* And if, O Lord, through the violence of Temptation, or impetuoufness of corruption my heart should at any time depart from thee into any false way, deign but to turn about and look upon me, as thou once didst to *Peter, Luk. 22. 61.* and this will bring me in again, though it be by weeping cros.

## CHAP. VII.

*Sheep sick and weak, the Shepherd cures and heals.  
Christ to his fainting ones his love reveals.*

### Observation.

**H**E restoreth my Soul: The Phrase is variously rendered and as variously understood. Briefly it seems to hint one (i) of these two senses here. Either when my Soul is even gone out of my body, (as in a swoon) he returns or brings it back by powerful refreshings: thus the words are used, *Lament. 1. 11. 16.* or he causeth me to return, viz. into the good and right way,

(i) *Me languentem refocillat promissionibus, Pisc. Me errantem a rectâ vivendi & credendi ratione reduxit. Gen.*

when



when I wander and go astray, *Psal.* 119. 176. we may make issue both waies, and first of the first.

The Shepherds care is not only for the strong and healthy Sheep, to provide food for them; but also for the sick and distempered ones, that Physick may be prepared for them. The variety of diseases to which Sheep are incident, will be our consideration hereafter, when we discourse to the nature of the Sheep. Our present work is to consider the care which every faithful Shepherd hath of the weak and distemper'd Sheep; not to let them lye in the ditch and perish: but to study the distemper, and a suitable remedy, and make speedy and careful application of it. They that are healthy and strong can better shift, than they that are weak and infirm, and therefore the greater care is expected of such; that they faint not, droop not, dye not. The neglect of this care 'tis that God reproves his naughty Shepherds for, *Ezek.* 34. 4. where the omission of their care is noted by their neglect toward those that were not in a good condition, for if these be neglected how are the rest cared for? He reckons up also five distinct male-affections wherewith he mentions the Sheep to be troubled: diseased, sick, broken, driven away, lost, under which all other like troubles are comprehended. It's not much worth our time to enquire what may be the difference between one and the other of these: probably he calls those diseased, whose pain or grief lay in one member or limb: and those sick, whose whole body was distemper'd and diseased: that which was broken intends either wounds received from some beast of prey, or casual slip, &c. that which was driven away is that which was pusht, or had fallen into some ditch, hole, &c. This speaks how much it is the duty of Shepherds to have regard to, and care of such

as are thus distressed. Ye have somewhat a like complaint of the like falshood, *Zech. 11. 16.* where the Prophet hints that the broken and diseased have as much need of cure, as those that are strong and well of care for food. There are in a Flock the hidden or cut off, lost and gone out of the way, whom it is a fault not to visit and seek out: there are young ones more apt to wander than others, whom it is the Shepherds duty in a special way to seek, and have an eye to: There are the broken with afflictions or any Casualties, who are to be healed, not crushed; and there are that stand still for weakness, not being able to go on, and these are to be fed, and born (as the word is) with tenderness and compassion, if need be. The good Shepherd therefore *in per â gestat unguentum*, hath his Medicine ready in his scrip to apply as need requires: he not only not breaks the sound, but also he binds up the broken. The neglect of this care *Virgil* reproves (k) as in the margin, the Flock is spoild, whilst the Shepherd neglects his care and cries God help.

Application.

Herein also Jesus Christ manifests himself the great and good Shepherd, according to the word of promise; *Ezek. 34. 16.* however others neglect or slubber over their work, he will do it carefully, faithfully, and diligently. We may follow the particulars in the text, and see the truth.

First, he seeks that which was lost, lost with an utter destruction as to it self. The *Hebrew* word \* signifieth a total ruine, such as reduceth a thing to not being;

(k) *Alitur vitium, vivitq; tegendo, Dum medicas adhibere manus ad vulnera pastor Abregat & meliora Deos sedet omnia poscens, lib. 3. Bucol. הַאֲבֵרָתִי omnimoda rei perditio.*



for it is opposed to the generation; such a destruction as is joyned with Hell, *Pro.* 15. 11. and 27. 20. whence the Devil hath his name *Abaddon*, *Revel.* 9. 11. translated there into Greek of a like signification, *Apollyon*, in both the Destroyer or Destruction. This is the state of all the Children of *Adam* by rebellion against God, *Children of wrath Ephes.* 2. 2. because of disobedience; so actively, full of wrath and hatred against God, God-haters in our corrupt natural state; so passively, lying under the consuming and utterly destroying indignation and wrath of God. Now the chief Shepherd hath a name directly opposite to that of the Angel of the bottomless pit; his name is J E S U S, in *Hebr.* a Saviour, whose work and imploiment he himself tells you what it was, *Luk.* 19. 10. *to seek, and to save what was lost*; so indeed, and so in their own apprehension Hence his care of *Israel*, in sending his Disciples to them, *Mat.* 10. 6. as being himself peculiarly sent to them, *Chap.* 15. 24. These this Shepherd (1) seeks: The *Hebr.* word hath the signification of *sedulous diligence*, to seek with a great deal of care and diligence, to walk up and down that we may find. Christ came from Heaven to Earth, from the glory of the Father, to the form of a Servant, and being among men, he went up and down to seek and save Him that knoweth himself not a wandering Sheep only, but quite lost, even in the Lions paw, his jaws, ready to be devoured, such doth Christ take upon his neck, and like a good Shepherd bring home. Thus hath he dealt by all that have been brought to life by him, he hath snatcht them out of the mouth of the Lion and Bear, as *David* did the Lamb; *snatch them out of the power of darkness, Col.* 1. 13. *He turns them from*

(1) שׂוֹקֵץ *Studiose quero, summo conatu, ambulatione & pedibus.*

darkness to light, and from the power of Satan unto God, Act. 26. 18.

Secondly, He brings again that which was driven away, pusht away with force, (or as some render the word) thrust into a ditch or pit. Sheep wandring from the Flock and the Shepherd's eye, are apt to fall into holes, where they will perish, if not found, taken out, and brought back. Whether we understand it of such as are fallen into some ditch of sin, or wandring from the way of truth and holiness, it comes to near one sense. Such Christ takes out and brings home. He had given a law for this to the Jews, *Ex. 23. 4. Deut. 22. 1.* that they might learn pity to beasts, much more to men, which therefore himself extends chiefly to their Souls; and justifieth his doing good to the body of a man on the sabbath day, by this acknowledged practice of their own, *Mat. 12. 11.* Thus he brought again *David* after many slips and that shameful fall in the matter of *Uriah*: *Solomon* also after his wallowing in Adultery and Idolatry, in his *Ecclesiastes* to acknowledge the vanity he had found in all Sins paths, and to manifest his return to the Lord, by his rejoyning himself to the Church. *Peter* too after his woful denial of his Master, he left not, till he had by a look of grace broken his heart, and by a flood of Tears brought him home: who therefore can affectionately by experience speak of going astray like Sheep, and of returning to the Shepherd and Bishop of Souls. *1 Epist. 2. 25.* Christ sealed up his love to him, in particularly acquainting him with his resurrection, *Mar. 16. 7.* and extracted a (m) threefold confession of love from him, to answer his threefold denial. And it is very observable (as

(m) *Aequum erat, ut triplici abnegationi triplex confessio apponatur; ne de tanti peccati remissione, & restitutione muneris Apostolici dubitaret Petrus. Bez.*



*Jansenius* notes) that our Saviour after his resurrection, for the comfort of true Penitents, appeared first to *Mary Magdalene* (not to the *Virgin Mary*, as Papists say) and *Peter* who had been grievous sinners; yea, we may put in all his disciples into this number of wandering Sheep brought home, who so shamefully had forsaken him, and yet he return'd them to his Fold: and the many revolvers and wanderers whom he every day returns to himself, healing their backsliding because he loves them freely.

Thirdly, he binds up that which is broken, broken and even shivered to pieces, with the sense of Sin, and fear of wrath: so broken, as if all their bones were rattling in their skin. This was *David's* case, *Psal.* 51. 8. by mentioning bones he notes the great grief of his mind for fear of the wrath of God, that it went even to his bones, [Which thou hast broken] viz. with fear of thy vengeance: It hints most exquisite pain, like him whose bones are broken, ye have something like from him, *Psal.* 38. 3. by leaping over the pale of Gods Commands, he had broken his bones, and they pained him sorely, i. e. by his great Sin he had wounded his Soul, which wrought him no small disquiet. Now the great Shepherd binds up these broken bones. For this was he anointed, *Isa.* 61. 1. All three offices of Christ are by some found hinted in that verse: *He preacheth glad tidings*, as a Prophet; *bindeth up the broken-hearted*, as a Priest; *openeth the Prison-door to those that are bound*, as a King. We may put them together, as good Chirurgeons bind up wounds with swaths, &c. so Christ allays the grief of his people, for God's wrath provoked by their sin, with the tenders of his grace. He hath *manum medicam*: He is the true *Samaritan*, *Luk.* 10. 33, 34. not the Physician only, (*Exod.* 15. 26.) but the Chirurgeon also of his People.

Cata

cataplasms & obligans, plastring and binding up their wounds, given them by the Devil (that wicked Thief) then when the *Priest* and *Levite*, the Law both moral and ceremonial, have passed them by, and yielded them no help at all. He hath splinters for broken Leggs, and Cataplasms for green wounds: Wine and Oyl to pour in, to cleanse and heal the Wounds of Sin-sick-souls. He that hath advised his spiritual ones to have a tender Ladies hand with a Lions-heart in restoring a fallen Brother, *Gal. 6. 1.* (*καταρτιζετε*, set him in joynt again; The Phrase is borrowed from Chirurgions, who being to deal with a broken bone will handle the same very tenderly;) will not but shew much tenderness himself to such: *He will restore comfort to such mourners, Isa. 57. 18.* they that mourn in *Sion*, and they that mourn for *Sion*, have special regard from God, and for them *he creates the fruit of the lips, peace, peace, i. e. full and perfect peace.*

Fourthly, He strengtheneth that which is sick; turns Physician too as well as Chirurgion: gives something inwardly to cure the Distempers that are within. Ah how sick doth sin make the Soul! Sin and Wrath, like a Disease and Physick in the Stomach, make sad work, till it be vomited up. Christ hath both purging and cordial Physick for his: He works upon their corruptions to drive them out, by the bitter Aloes of affliction he kills the Worms, which sweet meats have caused; he purgeth their filthiness out, by giving them bitter things to drink, *Isa. 27. 9.* the taking away of noxious humours, is the ready way to add strength to the body. It was good for David that he had been afflicted, *Psal. 119. 71.* it rid him of those two evil humours, high-mindedness and earthly-mindedness, *Psal. 131. 1.* And when he hath well cleansed them, he



gives dainty restoratives, whereby their strength is renewed. He addeth strength to his in their way, *Job*. 17. 9. *Heb.* shall add strength, *i. e.* shall be fortified more and more; shall strengthen himself more in his piety and good waies. When I am weak, then am I strong, said *Paul*, *2 Cor.* 12. 10. strongest through hope in Christ, when weakest through sense in my self, not only by an intrinsecal disposition, that we are more inclined to seek help and strength; but indeed by a spiritual capacity, *Jesus Christ* is more ready to bestow strength, when we are sensible of our own weakness.

### Reflections.

*For the poor weak  
and sickly Believer.*

Have I many Infirmities? Am I sensible of many wounds and distempers, inward, outward, that attend me? And am I sometimes afraid, lest I may be born down, and carried away by such weaknesses? Lo, here! what matter of refreshment? My Shepherd is for curing the sick and weak, as well as for feeding the strong and lively. He not only hath care to provide and drive his to pastures that may be sweet and refreshing to them; but he also is tender to find out relief for those that are weak and under any debility. *David* knew this by experience, and therefore under the sense of his weaknesses he addresses to God, *Psal.* 41. *Heal my Soul, (n) for I have sinned against thee.* He mentions his Soul, not his body, because he knew sin was the cause of all his bodily ails, and doubted not but if his Soul were recovered through the pardon of sin, it would be well enough with his Body. Or, he may intend properly, his Soul,

(n) *Dicit animam, non corpus, quod sciret peccata causam esse morbi, nec dubitabat, quin convalescente animâ per expiationem peccatorum, corpori quoque rectius esse futurum, Mu. ex K.*

(o) for it is usual with *David* even in outward troubles, to begg integrity of Soul, as his support. Thus, to be healed, *Isa. 6. 10. is to have their sins forgiven, Mar. 4. 12. O Lord, heal my Soul of sin, and then my body of sickness, or else if thou please to keep me sickly still, I shall bear it better, and improve it to more advantage. Why should I despond, and say, I shall one day perish through this or that sickness? What though it be dangerous, and this dangerous disease be inveterate? Yet, to an (p) Omnipotent Physician no disease is incurable. I am, it's true, bent to back-sliding, 'tis my great evil, and I do lament it, but that is high encouragement, Hos. 14. 4. I will heal their back-slidings, I (q) will love them freely. The Lord calls not their sin by an easie and soft term, but by the most heinous, back-sliding, disobedience, rebellion, that he might shew how he heals, pardons the worst that men commit; because the Physician is great, and the Physick fit, the Blessed Jesus. (r)*

*Bless the Lord, O my Soul, and all that is within me, bless his Holy Name. Bless the Lord, O my Soul, and forget not all (no not any of all) his benefits. Who forgiveth all thine iniquities, who healeth all thy diseases. Psal. 103. 1, 2, 3. O my soul! how shouldst thou be carried out of thy self, even as far as Heaven, to admire the Lords goodness, and to render thanks to his Majestie? How hath he set the bones, which Sin had once broken, that thy broken bones may rejoyce in him? Canst thou not*

(o) *Animam propriè intelligit cum & alibi David in ærumnis etiam externis fundamenti loco prærequirat integritatem animæ, Gei. (p) Omnipotenti Medico nullus insanabilis occurrat morbus, Isidor. (q) Non dicit delicta, errores, sed ponit atrox nomen, defectionem a Deo; ut ostendat se vel atrocissima peccata sanaturum. Calv. (r) Sanabo] nempe per Christum; qui est medicus animarum, Drul.*



look back, O my Soul! and consider the time when thou wert full of Distempers, from head to foot little soundness in thee: yet, how hath He restored health and strength to thee? Well mayest thou cry out, *Jehovah Rophe* *Exod.* 15. 26. the Lord, the Physician, is he that healeth me. As he teacheth, none like him, so he healeth none like; inside, outside, corporal, spiritual diseases, he doeth all away; he cureth his People on both sides, and maketh them whole every whit. *He smiteth and he healeth*, *Isa.* 19. 22. Blessed be the Lord, that hath given me to experience this Grace; that hath given me in any measure to know what holiness is, that my Soul may desire and embrace it. Surely it's health to the navel, and \* marrow to the Bones: *May my Soul grow and thrive, that my youth may be renewed as the Eagles*, *Psal.* 103. 5. *Blessed be the Lord, that when I was going astray as a lost Sheep, (ready to perish) did seek his Servant*, *Psal.* 119. 176. *and hath caused me to return unto the Shepherd and Bishop of my Soul.* *1 Pet.* 2. 25.

\* *Quod sanitas in corpore id sanctitas in corde.*

## CHAP. VIII.

*Shepherds their Strayers many waies bring in:  
Christ many waies reduceth his from sin.*

### Observation.

**S**Hepherds find how apt their Sheep are to stray and wander from the Flock, whereby they are exposed to many Casualties and dangers: though they want nothing, yet are wont to straggle, and lay themselves  
open

open to ravneous Beasts, and to worse leas many times than with the Flock they might have. Hence a wandering Sheep is said to be in a perishing state, *Psal.* 119. 176. a (s) lost Sheep. The Shepherds care therefore is to fetch in such stray-going Sheep, to keep them together and under his eye, that those dangers may be avoided. And this he doeth several waies; sometimes he only calls them back with a pleasant known voice. Shepherds have their peculiar words, which the Sheep through custom are inur'd to, and being acquainted with, obey them. *Grotius* on *Jo.* 10. 3, 4. from *Theocritus* notes the word *σῖττα* (*Sitta*) to be usual with Shepherds to call in, or drive on their Sheep. They have Whistles also, and other notes by which they command them. If they obey not this his call, he then commands them in with a louder and shriller voice, rates them, and requires them back from their straying: not only with calling back, back, or come in, come in; but ye have observed how Sheep will run together from their wandrings, upon the Shepherds whistle, by which he commands them in from afar; and 'tis observable how they will hear and obey their Shepherds whistle, whilst yet they will scarce budge for the same from another. If neither this will prevail, they have a rod or staff, which they shew the Sheep, and shake it to them, thereby afrightning them from their runnings abroad, *Psal.* 23. 4 Some \* understand the same thing meant by both words, *Rod* and *Staff*; Shepherds by their pastoral *Rod* or *Staff* direct into the way, yea and correct too their straying Sheep: Some \* distinguish *Rod* and *Staff*: Shepherds in driving their Flocks have a Rod or Wand in their hand, wherewith

(s) *ut ovis quæ it perditam.* Tigur. \* *Jo.* 10. 4. *Vocem ejus* *Sibilos it sonos quibus uti consuevit,* Erug. \* *Pisc.* Mu. Riv. \* *Trap.*



they now and then strike them; and a Staff or Sheep-crook on their necks, wherewith they catch and rule them. To this also is the allusion *Mic. 7. 14. feed thy people with thy Rod*; and *Zech. 11. 7.* where are two staves mentioned to note (saith(t) Calvin) Gods extraordinary care in governing his, seeing other Shepherds carry but every one one Rod or Staff, God two. If this neither prevail, but that notwithstanding Word and Rod they will be running abroad, the last way of reducing is by sending out the Dog, worrying them home, by his barking, and sometimes too gentle biting. (u) *Virgil* puts the Dog amongst the Shepherds furniture; The Scriptures once (and I think but once) mention something this way, *Job. 30. 1, the Dogs of my Flock*; it speaks the appropriation of that Creature to the use of the Flock: of which two are principal among us, viz. to drive away Foxes, and other Beasts of prey that might raven upon the Flock; to afrighten the Thief, a Creature almost as bad as the most ravenous; and what we are now upon, viz. to hunt in, and drive together stragling Sheep, commanding them for his Master: and it's pretty to behold what eagerness they will use in this matter, go out with open mouth, as if they would tear and eat up, and yet how they will drive them without biting, or but touch them lightly, to keep them in rule and order.

### Application.

A Sheep (though by the Philosopher called a foolish

(r) *Duos assumpsit, ut significaret Dominus se non vulgari modo incubuisse in officium pastoris, sed majore cum solitudine: nam quisq; pastor nno pedito contentus est. Calv. (u) Omnia secum Armentarius Asper agit, tectumq; laremq;, Armaq;, Amyclaumq; canem, i. e. laconicum & postea. Nec tibi cura canum fuerit postrema —*

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and sluggish Creature, the most stupid of four footed Creatures, aptest of any thing to wander, though it feel no want, and unablest to return) is not more apt to stray, than God's poor ones are to go astray, and to turn aside from God, and run away from duty : It's one particular wherein the Analogie between Saints and Sheep consists, that both are so apt to stray, and being once out, to go aside more and more. Christs great care therefore towards his, is to fetch them in from their stray-going. 'Twas for this *David* prayed, *Psal.* 119. ult. though a sheep still, yet wander, and therefore need seeking, *q. d.* I go astray, running hither and thither, like a silly Sheep to my own loss, unless sought and brought back by thee. Now Christ hath many waies by which, like a good Shepherd, he reduceth his stray-going Sheep.

First, Sometimes he calls them unto him, when they are turning aside from him : he calleth his in the first conversion out of darkness into his marvellous light ; from the broad way that leadeth to destruction, to the way of holiness and peace : *not to uncleanness, but to holiness*, 1 *Thes.* 4. 7. and when they return to folly, after peace first spoken to them, his voice is heard to call them to return by repentance. Thus *Jer.* 3. 1. yet return again to me, saith the Lord. Every sin is a going away from God, and therefore is Repentance exprest so often by a returning ; and this upon Gods call, *Isa.* 55. 6, 7. there is a natural *Novatianism* in the timorous consciences of convinced sinners, to doubt and question pardon for sins of Apostasie and falling after repentance ; Christ therefore calleth his hereto : come, return, turn even to the Lord, yea, he followeth after those that run from him, as the Sun-beams do the Passenger that goeth from them ; and as is sweetly set out by our Lord in those three parables of the lost Great, lost



lost Sheep, and lost Son, *Luk.* 15. Contrition is Repentance for sin, *2 Cor.* 12. 21. *Rev.* 9. 20. conversion is repentance from sin, *Act.* 8. 22. *Heb.* 6. 1. to this is Gods call; and this men do upon consideration, *Lam.* 3. 40. *Psal.* 119. 59. see that call also, *Hos.* 14. 1. Sin is a turning the back upon God, *i. e.* a going away from the chief Good, who is not willing that his should leave Him, and therefore calls upon them to return to Him.

Secondly, if Calls prevail not, he reproveth, chargeth their sin upon them, and commandeth their returns; he doth not only advise to it by an Evangelical counsel (as the *Romanists* distinguish) but requir-eth it as their expected duty. How he rates his People many times to bring them to better carriage? Will you bring evil upon your selves by your Rebellion? Thus dealt he with *David* after his foul fall: no doubt but he had many a time heard Gods call to Repentance in his attendance upon the Law and Worship of God for those Ten or Twelve Months, wherein he lay under his Sin without Repentance, but these prevailing little with him hereto, God sends a particular charge against him by the Prophet, by a parable, and the plain explication and application of it, *2 Sam.* 12. 1, - 12. he tells him of what he had done for him, and chargeth on him what in return he had done against God, and threatens him for his unrighteous carriage, and all to break his heart, and bring him back from his evil waies; and he no sooner comes in, but he is received; no sooner confesseth, but hath a declaration of pardon. *I have sinned*, said he, *God hath taken away thy Sin*, said the Prophet. God deals plainly and openly with him, and the Prophet from God, *thou art the man*, and by such checks, brings him home again to the Lord, *Prov.* 6. 23. *as the Commandment is a Lamp, and the Law a light, so such reproofs or corrections are the way of Life.* God chargeth it

it upon their Souls to return to him, if they intend to live.

Thirdly, when this also will not do, the Lord shakes his Rod, yea, and sometimes laies it on too. By Rod, understand corrections, so termed in Scripture often: He often whips his in from their irregularities. And this sometimes by giving them to meet with disappointments in sin; though they range thinking to meet with sweeter food, yet they find not the sweetness they expected, yea, God crosseth them in their evil courses and this in kindness to bring them in. 'Twas none of the least of *Israel's* mercies, that which God speaks, *Hos. 2. 6, 7. I will hedge up thy way with Thorns, &c.* Thorns, *i. e.* difficulties and distresses: so that though sinners follow their sins with the greatest eagerness, yet shall they not obtain their desires. Ah! this is a sweet way of mercy, when God fetches in *His* from their pursuits of sin, by their not over-taking their sin. Sometimes he whips them for their sin, and gives them to read their sin in their punishment. To go on in sin without punishment is a dreadful judgment, threatned against *Rebellious Israel. Hos. 4. 14, 17.* which words *Origen* quoting in a certain *Homilie*, saith, (w) *It is the terrible voice of an angry God.* Ye shall be without punishment, saith God, for an argument *that ye are Bastards and not Sons*: I will not once foul my fingers with you, or be at pains to correct you; take your swinge in sin for me, &c. Never was *Jerusalems* condition so desperate, as when God said unto her, *my jealousy shall depart from thee, and I will be quiet, and I will be no more angry, Ezek. 16. 42.* Not a greater plague can befall a man, than to prosper in sinful practices: *Bernard*

(w) *Vis indignantis Dei terribilem vocem audire? &c.*



calleth it (x) a pity more cruel than all wrath, a killing courtesie. See *Ezek. 3. 20.* *I will lay a stumbling block before him, viz. of prosperity, I will not recall him by calamities; I will prosper him in all things, and not by affliction restrain him from sin.* His own therefore God will not leave thus alone, but let them feel that sin is an evil and a bitter thing, and scourges them off from it. *David* found this by glad experience, *Psal. 119. 67.* *Before I was afflicted I went astray, but now have I kept thy word,* now that I have been lashed to it, and paid for my learning. (z) *Smart makes wit.* As the beating of a Garment with a stick, beateth out the Moths and dust; so do afflictions, corruptions from the heart and life. *David's* lying, his Adultery and Murder, were set home upon him, and he brought in from them, by Gods scourging him, so that he could say as, *vers. 71.* *It is good for me that I have been afflicted, that I might learn thy statutes.* The *Lacedemonians* of old, (and the same is said of the *Hollanders* alate) grew rich by Warr, and were bettered, when all other Kingdoms were undone by it. Christs Sheep make benefit of their crosses, which to others are destructive; so that they can set to their seal for confirmation of that word, *Psal. 94. 12.* *Blessed is the man whom thou chastnest, O Lord, and teachest him out of thy Law;* whom God lashes, and withal lessos, not which end afflictions sanctified are of singular use. Many may gladly say with him of old, *I had been undone, \* if I had not been undone;* the ruin of their estates, the removing their relations, the sickness of their bodies have fetcht them in from their unrighteous courses, and given

(x) *Misericordiam omni indignatione crudeliorem, &c.* (z) *Vexatio dat intellectum. Quæ nocent docent. Παθήματα ἐστὶ μαθήματα.*  
 \* *Periissem nisi periissem.*

them to know God and themselves, whereas before they were ignorant and careless enough (see *Job*. 33. 14, 15, and to the 24.) which made King *Alfred* beseech God to send him ever and anon some fit of sickness; for that (saith he) *I ever find my self best, when worst; best in Soul, when worst in body, the sickness of this is a medicine to that.*

Fourthly, If neither this bring the sinner in, God hath his Dogs, which he sends out after him, and sets at him to worry him in by sincere repentance. These barking Currs (which would bite too, if not rated by the Lord) are the wicked malevolent ones of the world, who by persecution of Tongue or Hand many a time bring Gods people to repentance and reformation; The Spear thrust into them to kill them, doth but launch the Impostume and preserve life. Such a Curr God sent out after *David* in *Shimei*, 2 *Sam*. 16. 5, 6, &c. *David* had caused the name of God to be blasphemed among the Heathen, *Chap*. 12. and now he is blasphemed and cursed by a Subject of his. And was not *David* rightly punished by *Shimei's* railing, for his hearkning so readily to *Ziba's* flattering? Was he not justly spoiled of honours, who so unjustly spoiled *Mephibosheth* of his goods? Doth not his calling him *bloody man*, think ye, mind him of that crimson sin, for the pardon of which he prayed so hard, *Psal*. 51. 14. Men rail and reproach thee, casting that in thy Teeth, which it may be, thou art not guilty of; consider, is there not a cause? Hast thou not in some thing or other run away from God, that he thus barks thee in?



## Reflections.

*For the prospering  
sinner.*

Much talk is there from Preachers concerning such as go on in a sinful course, that they shall not prosper and thrive; that anger from the Lord shall go out against them, &c. whereas I find not but things prosper with me as well as with the most precise of them all: my body is sound, my estate encreasing, and my credit and reputation, save with such nice ones, stanch and good; and is not all well with me? May not I bless my self for all that men cry out against my covetousness, my pride, my drunkenness and uncleanness? What though men talk at such a rate to discourage, can I not feel ground under me? And may not I live as blith and comfortably as others? But stay, O my Soul! consider yet a little; may not this be thy misery that thou art left thus alone to walk in thine own waies, that in a moment thou mayest go down to Hell? Fatted Beasts are but fitted for the slaughter: and by this prosperity may I not be hastning to destruction? Hast thou considered, O my Soul! that disinal word, *Pro. 1. 32. the prosperity of fools shall destroy them.* That by simple and fools, are meant such in morals, not in naturals, in this book, they that are but a little conversant therein may perceive. [*The turning away*] many Expositours render that word *Rest*, *q. d.* fools are wont to be destroyed by prosperity; and so the former and latter clause of the verse speak one and the same thing. Or *Rest*, *i. e.* constant and stubborn continuance in evil, in which they please themselves, and promise themselves all prosperity. See, *Jer. 48. 11. Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied*

emptied from Vessel to Vessel, neither hath he gone into captivity: therefore his taste remained in him, and his sent is not changed. [*His tast*] i. e. (a) his pride and cruelty, see to Zephan. 1. 12 *I will punish the men that are settled on their lees*: Whether it be understood of sins, or of wealth. Were it not better to be preserved and kept sweet though in brine, than to be let rott and stink in honey? As I may be the occasion of ruine to others, who seeing me thrive in a course of wickedness, may be induced into, or encouraged in a like sinful course; (so *Aben Ezra* understands the latter clause of *Pro. 1. 32.*) So shall I not hereby hasten the destroying indignation of the Lord on my self, which will come with the greater violence, and cast me down with the more severe ruin? Read, O my Soul, and ponder and tremble at that word, *Deut. 29. 18, 19, 20.* do not please thy self, and cast off all fear of God, because thou hast no changes in thy condition, *Psal. 55. 19.* for thou shalt not escape by (or in) thine iniquity, *Psal. 56. 7.* What good is it to have a fine Suit with the Plague in it? a rich Estate and a poor Soul? a lively body and a dead heart? It were better have a sore, than a fear'd conscience, as a burning Feaver is more hopeful than a Lethargie. 'Twas a sad word was spoken to the rich man in the parable, *Luk. 16. 25.* *In thy Life time thou receivedst*] the word signifies fully to receive; *thy good things*] i. e. those good things which thou accountest the true, yea, the chiefest good things, which thou hast used as thine own proper goods; in which also thou hast placed all thy confidence. It is said of *Gregory the Great*, that he never read those words without horror, lest himself having such honours here, should

(a) *Vina non transfusa vim nativam constantius retinet; ita & Moabitæ suum fastum, Isa. 15. 6.* Grot.



be shut out of Heaven. *They that live in pleasures on Earth and are wonton; Jam. 5. 5. may find their misery come upon them, &c. vers. 1.*

*For the poor afflicted Saint.*

Blessed be God that leaves me not to go away from him in a course of sin, but fetches me back again to himself, though it be by weeping crosses. Alas! whether should I not run, did not God hedge, yea, wall up my way? To be called, yea, to be chidden in from a way of wandering from God, is a great deal of mercy. Leave off therefore, O my Soul! complaining either of God or men, under the checks and rebukes of God, and improve them rather to draw nearer to God. Consider from whence thou art fallen, and repent, &c. The unkindness which Job met with, from Foes and Friends, made him get closer to God, chap. 23. 3. and so David, sal. 342. 4, 5. Take it as a token of good from the Lord when he raps off thy fingers, that thou mayest not pluck forbidden fruit. Account it fatherly kindness, that he shakes and uses the Rod, when thou art running away from him: He deals with thee as with a Child, not as a bastard; as a child of hope, not given up as desperate. Yea, though thy afflictions are many, complicated, coming one on the neck of another, yet, is there not need? 1 Pet. 1. 6. Some bodies need a continued course of Physick, and some Souls continued purgings. Only look up to the Lord, and say, *the fruit, Lord, the fruit. Sanctified afflictions are high promotions;* said Mr. Dod.

CHAP. IX.

*The Shepherd sets great value on his Sheep,  
Christ prizeth his, and therefore doth them keep.*

*Observation.*

**T**HE Shepherd, that is, the Owner, prizes his Sheep, as being great part of his gains. The first of *Abraham's* wealth is Flocks, *Gen.* 24. 35. and of *Job's* Sheep, *Job.* 1. 3. [*His substance*] (b) the word signifies any possession, but specially of Cattle, because therein consisted much of the wealth of the Ancients. Hence such care is used about them. Discovered

First in marking them; the Owner sets his mark upon his Sheep. Hence is *Mesha* the King of *Moab* called a Sheep-master, by a (c) word which properly signifies a marker, *2 King.* 3. 4. This marking is for propriety, and for distinction from others, that one mans Sheep may be known from anothers. And so for security and preservation. Sheep-marks also are various: Some mark in the Ear, many by colouring; the most among us by branding; Where also though some use their Coat-armor (as I have seen) and some others some other device of theirs, yet the general use is the first letter of one or both a mans Name.

Secondly, In reckoning and keeping an accompt of them. Shepherds count their Sheep often, that they

(b) In genere מְקַנֵּה possessionem signific. indeq; pecus, quod opes veterum in pecore sita, Pis. (c) מְקַנֵּה, Heb. erat punctans, sic pastor vocatur a signis, vel punctis quæ pecudibus imprimebantur, Mart. Antiqui pecora sua signabant, iisq; notam inurebant, quo sic ab aliis discerni atq; dignosci possent, Drus in *Agnos*, 1.



may see whether they have all their store or no. Though the Poet say, (d) It's the sign of a poor man that he can reckon his Sheep, he intends not as though wealthy men cared not to have theirs reckoned, and brought to accompt: but only esteems it a mean and and poor thing to have Sheep that might (easily) be reckoned. *Job's* Sheep were brought to accompt, Seven Thousand, *Chap. 1. 3.*

Thirdly, watching them, that neither Thief, nor ravenous Beast, devour them. *Palestine* had many Lions, Bears, Wolves, Foxes, &c. in it, which all were Enemies to the poor harmless and helpless Sheep; care therefore was the more had to watch them. Of this ye have express mention, *Luk. 2. 8. abiding in the Field, keeping watch over their Flock by night.* *Beza* renders it, *excubantes*, *Vulg. vigilantes*, neither fitly: ἀγρυπνεῖν is ἐν ἀγροῖς ἀυλίζεσθαι, *sub dio agere*, to lie without \* doors, under the open Heavens: He may wake who yet lies on his bed, and within doors: but these were in the Field watching to preserve their Flocks: This apparition of the Angel to the Shepherds was at the Tower of *Edar*, if credit be to be given to *Menoch. Hierom*, and *Tostat.* A place of fruitful pastures, where *Jacob* fed his Flocks, *Gen. 35. 21.* but one mile distant from *Bethlehem*, saith the same *Menoch.* Of this mention also. *Mic. 4. 8.*

Fourthly, in folding them in some places and seasons. This is one Reason urged (e) by some against Christ's birth on *Decemb. 25.* because then they were not wont to watch their Sheep by night in the Field, but rather housed or folded them, and fed them with Hay

(d) *Pauperis est numerare pecus.* \* Except *excubare* be extra cubare, i. e. foris, atq; adeo sub dio pernoctare, *Bez.* Nam *vigilat etiam qui in lecto insomnem ducit noctem*, *Scul.* (e) *Vid. Scal.* & *Lightf. Harm.*

cut for that use in its season, of which see *Pro.* 27. 25. Folds for preservation ye have often mention of, *Isa.* 13. 20. and 65. 10. *Mic.* 2. 12, &c.

*Application.*

Christ in all respects manifests himself the great Shepherd of his people, by that value and esteem that he puts upon them; he values them at an exceeding high rate, he looks not on them, as men do with contempt or slight; but accounts them as his choice goods. Hence in the *O. T.* they are so often called by an *Hebrew* word so full, that we are forced variously to render it in *English*, *Exod.* 19. 5. *peculiar treasure.* 1 *Chron.* 29. 3. *mine own proper good.* *Eccle.* 2. 8. *the peculiar treasure of Kings.* *Mal.* 3. 17. *jewels*; in all which places the (f) same *Hebr.* word is used, though thus diversly translated. The *Hebrew* Philosophers call their Predicable (*proprium*) by this name. The Lord looks on these People as the choicest of the world, *the excellent ones*, as *David* calls them, *Psal.* 16. 3. *his own proper good*, which he loveth and keepeth in store for himself, and for special use: a rare exquisite treasure: a people desired, dear and singular, or proper to himself. The *Greek* translate that word a peculiar people, which phrase *Paul* useth, *Tit.* 2. 14. More especially as to what lies particularly before us now: he manifests his choice esteem of his Sheep by

First, Marking them; he culls them forth from the rest of the world, and to manifest their discrimination from all others, and his propriety in them, he sets his mark upon them. For distinction, I say, to note his

(f) *מְלִיץ*. *Olim omnis substantia veterum erat in pecore, indeq; ductum est peculium; peculium ergo est peculiaris & propria hereditas.* A Lap.



propriety in them, and for preservation, that they may not be overrun together with others. *Ezek. 9. 4.* We use to seal or mark those things which we would difference from others things. Things in the Earth seem to be huddled up together, to be tost hither and thither as if there were no difference: but God doth so temper his Judgments, that he distinguisheth his from others, and preserves them. In the *Revelations* ye have a double mention of Gods sealed or marked ones, *Chap. 7.* when the Trumpets begin, as they that were to be preserved under the ruines of the Trumpets: and *Chap. 14.* when the Beast had great power, as they that were faithful in that Apostasie, continuing Virgins even in *Babylon*. Christ's mark for his Sheep is various: He hath his Ear mark, he cuts, he opens their Ear to instruction. The Philosopher advised his Countreymen to get their Ears healed: Christ doth so by all his. As his Father dealt with him, *Psal. 40. 6.* (g) bored his Ear, that he might hear and obey him; so deals he by his. As with the Prophet, *Isa. 50. 4, 5.* Christ uncovereth the Ear of his, so the *Hebr.* reads what we render to shew a thing, *1 Sam. 20. 2, 12, 13.* and *22. 8.* takes (as it were) away the covering, or that which being over, stops the Ear; so that all his Sheep hear his voice, *Jo. 10. 3, 4, 5.* This is God's Ear-mark, *Jo. 8. 47.* *He that is of God, heareth Gods word,* &c heareth with attention of body, intention of mind, and retention of memory; others hear not, stop the Ear, *Psal. 58. 5.* either refuse to hear, or rage at what they hear, as Tygers do at the sound of a Drum; and this is a fore sign of a reprobate Goat.

Christ hath also his brand-mark, by which his are distinguisht from Satan's, and Christ's propriety in them

(g) *Aures fecisti cavas, ut te audirem, & tibi obediens forem,*  
*Mu. Vat. Mart. Riv. Amw.*

own-

owned. The Beasts followers have his mark on them, *Rev.* 13. 16. and Christs have his also, which is his Name, and his Fathers Name, *Rev.* 14. 1. for so the *Complut. Copy*, the *Vulg. Lat. Primasius, Andreas, Aretas* and *Cyprian* read it; so also the *Syr. Translation*, the *Arab* and *Ethiop.* in *Bibl. Polyglot.* Mr. *Mede* tells us, *it is an allusion unto an ancient rite, whereby Servants were marked with the name of their Master, and Soldiers of their General*; Servants for the most part in their foreheads, Souldiers in their hands. The Ancients generally understood this of Baptism, by which we solemnly profess Faith in the Lamb, and his Father, and by which we take up his Name, and are called Christians. Hence they called it *Dòminicum signaculum.* *Augustine* often mentions it under the Name of the Character or mark of the *King*, the *Emperor* and the *Redeemer.* And suitably enough may it be so understood; for they, who in a time of Idolatry or falling from the Truth of the Gospel, keep up to the profession of Christ and his Truth; and in a day of profaneness, or Apostasie from the purity of the Gospel, keep up to the Holiness required by Jesus Christ in all that own him (this is the chief obligation we lye under by Baptism) may very well be said to carry Christs Name and his Fathers in their forehead; *i. e.* openly professing adherence to him, even when others revolt and turn aside. So did *Daniel* and the three *Worthies* of old, and all those still who are kept in their integrity with God.

There is also the Seal of the Spirit, which the Apostle mentions, and by which Christ claims his propriety in his, as distinct from all the rest of the World. *Ephes.* 1. 13. and 4. 30. Of this Seal we may say it implies four things.



1. A work of real and visible distinction of the called of God from other Men.

2. A work of confirmation, whereby they abide so.

3. Of transformation or dayly renewing the Soul.

4. The Evidence of all this to the conscience of him; Or if ye will, more briefly ye may say this seal or mark is twofold, inward to the Soul and conscience of the Believer, bringing abundance of peace and joy; and outward and apparent unto others, whereby the Elect after calling are evidently to be discerned by others, the fruits of the Spirit manifesting themselves to every observer. For as the works of the Flesh, so the fruits of the Spirit, are manifest to every intelligent eye, that real change that true conversion makes upon the heart, so apparently breaks forth into the Life, that we may even say of it, as the Apostle of his *Corinthians*, 2 *Epist.* 3. 2, 3. Their good works shining proclaim whose propriety they are, and so cause glory to their Great Master and Owner.

Secondly, Christ reckons his, hath their number for preservation. As Christ kept all that were delivered him by his Father, *Jo.* 17. 12. On which text the learned *De Dieu* observes the *Syriack* Interpreter to have understood *ei mē* not to be exceptive, as if *Judas* were excepted out of the number of those whom the Father had given to the Son, but adversative, by which he is opposed to them: *q. d.* I have lost none of them which thou gavest me: but *Judas* is lost, because he was the Son of perdition. So *Jo.* 10. 3. *He calleth his own sheep by name*, he takes special and particular knowledge and care of his; So that that discriminating priviledge of *Moses*, *Exod.* 33. 17. that God knew him by name, is in this sense common to all Christ's Sheep: Not only their number, but their very Persons and Names also.

The

*The Lord knoweth who are his, 2 Tim. 2. 19.* not only how many are Elected, but \* who they are, who be the very numerical Persons. Hence their Names are said to be written in the book of Life, *Phil, 4. 3. Rev. 20. 12. and 21. 27.* *Mordecai's* name was register'd in the Chronicles of *Persia*. *Tamerlane* had alwayes by him a Catalogue of his best Servants, and their good deserts, which he dayly perused. Christ doth not only book his Sheep, how many he hath, but their particular names also, taking cogniscance of them particularly; assuring them that their (h) names are written in Heaven, *Luk. 10. 20.* the Library in which this book of Life is laid up. Hence the assembly of the first born written in Heaven, *Heb. 12. 23.* and that they shall never be blotted out thence, *Rev. 3. 5.* once enrolled in Christ's book, and none shall blot him out.

*Obj.* Against this some object *Moses's* wish, *Ex. 32. 32, 33.* *If thou wilt not forgive their sin, blot me, I pray thee, out of thy book which thou hast written.* And *Paul's Rom. 9. 3.* *I could wish myself accursed from Christ, for my Brethren, &c.*

*Ans.* The Answer to this may be of some use, not only to oppose gainfayers, but also to establish the consolation of the weak. Let it be in the words of Dr. (i) *Arrowsmith*, who distinguisheth of a threefold Life, viz. Natural, Spiritual, and Eternal; and suitably of a threefold book of Life, viz. Physical, Ecclesiastical and that of the Lamb. The Physical Book of Life is that in which is contained the Catalogue of them who enjoy a temporal Life; and out of it are they blotted, who

\* *Numerus certus, non solum quoad numerum numerantem, ut suggerunt Arminiani; sed quoad numerum numeratum, ut Orthodoxi tenent.* (h) *Hominum meminit, ut significet distinctissimam Dei de singulis providentiam; q. d. Singuli vestrum nominatim, Brug.* (i) *Tact. Sacr. l. 3. c. 2. §. 10.*



are taken away or cut off by a violent or immature death. Of this is mention, *Psal.* 139. 15, 16. *In thy book were all these written.* (k) The Ecclesiastical Book, in which are written and register'd the members of the visible Church, who live a spiritual Life, either in reality, or in appearance at least. Of this the Prophets make mention, *Isa.* 4. 3. *Ezek.* 13. 9. *Psal.* 69. 28. The Catalogue of them that profess faith in Christ (saith the learned (l) Zanchy is called the book of Life, and of the living, because by the Church they are accounted in the number of them, *who are called and chosen unto Eternal Life.* [Let them be blotted out, &c.] i. e. saith he, discover, O Lord, their Hypocrisies, and cause them to be seen and known such as indeed they are, and let them be blotted out of the roll of the Saints, which are in the Church: thus he. The Third is the Book of Life of the Lamb, mentioned *Rev.* 3. 5. and elsewhere; after the manner of men given to God, in which the names of his Elect are said to be written. A book, in allusion to the custom of registering or enrolling of those that are chosen to any dignity or office. Hence the *Roman Senators* were vulgarly called *Patres conscripti*, and *Souldiers* are said to be enrolled. A Book of Life it is called, because 'tis to this they are elected, viz. Eternal Life to be enjoyed in Heaven; and the book of Life of the Lamb, because Christ is the Head of the Elect, though he be not the Head of Election; and the Elect are not brought to Life, but by his Blood, *as of a Lamb without blemish, or spot.* Hence then we answer the objection, when any are said to be blotted out of the Book of Life, understand it of the Book either Physical or Ecclesiastical, never of the Lambs book of Life. Judas,

(k) *In libratu hæc omnia scribebantur.* Pisc. (l) *De natur. Dei,* C. 5. c. 3. col. 583.

*Arius, Julian*, others were blotted out of both the former ; out of the last never any was or shall be blotted As for the Instances in the objection ; Surely *Moses's* Wish never tended to this, that he might be deprived of Eternal Life for the Salvation of that people : but rather (in the first sense) that he might undergo the most bitter and untimely death, than that they all might be cut off and destroyed. And this the very context manifests. The People of *Israel*, *Aaron* himself too much furthering them, had committed most grievous Idolatry ; this the Lord had avenged the day before *Moses* puts up this request to God, by sending in the sword, by which there died in one day three thousand men, *Ex. 32. 28, 29*. That the whole People might not perish with a like destruction, their General interposeth himself, and offers himself rather to be slain, to be devoted to death, though an ignominious one, saying, *blot me out of thy book, viz.* that Physical one of natural Life ; no, saith God, *those that have sinned will I blot out*, and not thee, who art free from the guilt of that Idolatry. Compare *Numb. 11. 15*. \* And thus was the Scripture understood by the Ancients, by *Hierom*, and *Greg. lib. 10. Mor. c. 7*. by *Menoch*. too, and *Est. &c.* which may further be evinced by this absurdity consequent to the other interpretation. Truth it self hath said, *Jo. 15. 13. Greater love hath no man than this, that a man lay down his Life for his Friends, viz.* to suffer a temporal death for them ; but if it be granted that *Moses* offered himself to Eternal destruction, that he might obtain Salvation, or safety to the *Jews*, it would follow, that there were found in him love greater than the greatest, which is absurd. I close this particular with that note of Mr. *Ainsworth*

\* *Consulat cui silet & vacat, Poli Synopf. in Ex. 32. 33.*



on the place. Herein *Moses* dealt as a Mediator betwixt God and men, and was a figure of our Mediator Christ, who laid down his life for the Sheep, *Jo. 10. 15. and redeemed us from the Curse of the Law, when he was made a Curse for us, Gal. 3. 13, &c.*

As to the other instance of *Paul*; it appears that he kept himself within the bounds of temporal punishment, and intended only to be an *Anathema*, to be excommunicated rather than the people of *Israel* should perish for Eternity. Thus *Hieron.* comparing the desires of *Moses* and *Paul* together, saies, *the good Shepherd laies down his life for the Sheep.* *Paul* would perish, not for ever, but for the present——the Apostle would perish in the Flesh, that others might be saved in the Spirit; pour out his own blood, that the Souls of many might be saved. And that *Anathema* (saith he) sometimes signifies cutting off by death, might be proved by many Testimonies of the Old Testament. Waving those, I will only subjoyn one of our own, deservedly famous for his skill in critical Learning, *viz. Dr. Hammond* on *Rom. 9.* who after that he had interpreted accursed from Christ, to be excommunicated from the body of the Church, (as the Church is called Christ, *1 Cor. 12. 12. Gal. 3. 27.* according to the custome among the *Jews*, as among us, to call the Wives after the Husbands name, *Isa. 4. 1.*) and having asserted that in the beginnings of the Christian Churches, a delivery over to Satan was an attendant upon excommunication, which the destruction of the Flesh did accompany, *i. e.* grievous torments of the body; confirms this exposition of this place of *Paul*, by comparing it with a saying of *Ignatius* the Martyr, in his *Epist. ad Rom.* which in *English* sounds thus, (m) let the punishment of the De-

(m) Κόλασις διαβόλου ἐπ' ἐμέ ἐρχέσθω, μόνον ἵνα Ἰησοῦ χριστῷ ἐπιτύχω.

vil come upon me so that I may only enjoy Christ: where, saith the Dr. the punishment of the Devil cannot be understood of Hell punishments, as which are not at all ordinable to the enjoyment of Christ: but whatsoever temporal punishments might be inflicted even by the Devil himself, though unto death. However these things are, yet, out of the Lambs book of Life there is no blotting. I conclude this long digression with that of *Augustine* on *Psal.* 69. 28. (n) We are not so to understand it, Brethren, as if God did write down any man in his book of Life, and blot him out again. If a man could say, what I have written, I have written, *doth God write down any and blot him out?*

Thirdly, Christ watcheth his; he sets a guard on them, and hath his Eyes over them continually. *Jacob's* care by day and night over *Laban's* Flock, *Gen.* 31. 39, 40. is nothing if compared with Christ's over his. Christ neither sleeps nor slumbers, *Psal.* 121. 3, 4. And if King *Philip* could say, he could sleep securely, because his Friend *Antipater* watched by him, may not Christ's Sheep be much more confident, who have Christ to keep them? His seven eyes, *Zech.* 3. 9. are ever open, yea ever run to and fro through the whole Earth, *Chap.* 4. 10. which by Mr. *Mede* are said to be Seven created Spirits, even *Arch-Angels*, the Ministers of God in caring for his: who are hence called Watchers, *Dan.* 4. 13, 17, 23. not only because of their spiritual nature and life, they needed not, as meat or drink, so neither sleep; but also from their office, being the Ministers of the Divine Providence and watchfulness over his, always attending to do his pleasure, for the preservation of his Sheep, and destruction of

(n) *Fratres, non sic concipere debemus, quod quemquam Deus scribat in libro vite, & deleat eum; si homo dixit, quod scripsi scripsi—Deus quenquam scribit & delet? Aug. in P.al. 68.*

Wolves.

Fourthly,



Fourthly, Christ folds his, brings them together, into his holy Mountains, viz. into Gospel-Churches, where they are preserved and kept in the midst of dangers, with which many straglers are taken away. The preservation and abundant feeding of Gospel-Churches is the proper intendment of that promise, *Isa. 65. 10.* (o) so of that, *Mic. 2. 12.* as sheep for fear of the Wolf gather themselves together, and get up together in the Fold: So Christians by errours, heresies and hereticks are driven together in Churches, over which Christ watches according to the promise, *Isa. 4. 5.* (p) [every dwelling place of Mount Sion] i. e. the Church in general; upon her assemblies] i. e. particular Churches or congregations; shall be a defence] (q) the word here render'd defence, is elsewhere found only, *Psal. 19. 5.* and *Joel 2. 16.* in both which places we translate it the bride-Chamber: the Jews understand by it that veil cast over the Bridegroom and his Bride whilst the Marriage is consummating. This place was secret and safe, and fitted for pleasure, fitly therefore representing both the defence and comfort which God affords his People, married to the Lord, and to one another by the will of God. Glad experience in these latter daies hath attested how the Lord hath preserved his People in their keeping close to him and to one another; whereas they that have lived scattered, and have withdrawn from the Assemblies of his People, have become a prey to Wolves and Foxes.

(o) Si autem cuncta sermorum Dei bene habebunt, quanto magis ipsi? Calv. (פ' כל-מכור ויהי-על) Super totum ipsum montem, a radice ad verticem, For. (q) חֲפֵה

*Reflections.*

Alas ! of what advantage is it that I prosper in the World, whilst I am none of the Sheep of Christ ? What though I prize and value my self, and others do esteem me for my worldly greatness, whilst the Lord Jesus sets no value nor price upon me ? May I not fear lest that word be accomplished in me, *Luk. 16. 15. That which is highly esteemed amongst men is a-bomination in the sight of God ?* Whatever I may please and pride my self in, what will it profit me, whilst I am not in value with the Lord ? Is it my wealth that I boast my self of ? This is that indeed which too many rate themselves by, and think themselves by so much the more simply happy and valuable, by how much their riches increase more than others ; they strut themselves on their Dunghills, because a little higher than their Neighbours. 'Tis not for nothing that the Scriptures have warn'd against this, *Psal. 62. 10. If Riches increase, set not your heart upon them, if they grow like Herbs or Fruits, insensibly and abundantly ; yea, and by lawful and laudable means, though they come in at the Street door, and not at a Postern : Whether left you by Parents, or rising from the provenue of the Field, or any other way without wrong or injury to another, yet set not the heart upon them ; place not your felicity in them, think not your selves simply the better or safer for them. Be not puffed up with outward things, as a bubble with a Child's breath in a Walnut-shell, when he hath in it a little Sope. The Apostle also cautions against this, 1 Tim. 6. 17. Should the Ant think herself some great business, because gotten upon her hillock ? Or the Sumpter-horse because laden with treasure ?*

*For the World-ling.*



treasure? Should the *Egyptian* Afs think himself worshipful for bearing the *Golden Isis* upon his back? And yet alas! thus we see it to often. Many mens good and blood rise together; their Hearts are lifted up with their Estates, as a boat that riseth with the rising of the water. But, O my Soul! what are these to be trusted to? They are not *Entities*, *Pro. 23. 5. Wilt thou cause thine eyes to flie after that which is not?* Riches have no solid subsistence, though the foolish world call it *Substance*: There is no firmness or solid consistence in the Creature; *1 Cor. 7. 31. and they that rejoyce in them, rejoyce in a thing of nought, Amos. 6. 6, 13.* have they not, do they not make to themselves wings, *Eagle's wings, to flee away?* How many, O my Soul; hast thou not only heard or read of, but even in thine own experience observed, who from great Wealth have been brought to a Morsel of bread? Some that have fared deliciously, it may be riotously every day, that thou hast known to want a draught of Drink to quench their thirst? And wilt thou glory in these things that pass away, like a Torrent, like a Bird, like a swift winged Eagle? But put case, my Soul! that they should abide with me, and continue all my daies, though my Belly should be filled with these hid treasures, viz. with *Gold, Silver, Jewels*, which lye in the bowels of the Earth; yea, though I should have enough to fill not my self only, but my Children too, though I should have many of them, and lay up enough, and choice for my Babes, *Psal. 17. 15.* yet, after all, *these are not evidences of choice love from God. 1 Tim. 6. 17. not trust (r) in uncertain Riches, not hope in the inevidence of Riches; they are no sure evidence that*

(r) Η'λπιέναι ἐπὶ πλούτῳ ἀδελότητι.

God

God hath more respect to thee, than to others, they are blessings but of the left hand, of the Foot-stool. *Luther* could call the whole *Turkish* Empire but a crum which God cast to that Curr. Love or hatred is not known by what is before a man, *Eccles.* 9. 1. these external things shew neither the love nor the hatred of God to any man; neither is prosperity a certain sign of love, nor adversity of hatred from God, seeing these things are given promiscuously according to pleasure, not favour. The Sun of prosperity shines as well upon the brambles of the Wilderness, as Fruit-trees of the Orchard; the Snow and Hail of adversity light upon the best Gardens, as well as upon the Wilderness. *Ahab's* and *Josiah's* ends concurr in the very circumstances. *Saul* and *Jonathan*, though different in their deportments in their Life time, yet in their deaths were not divided. The rich man fared deliciously every day, and was as richly clad, whilst *Lazarus* lies at his door in rags, and begs for crums. Sweet smelling *Smyrna*, the poorest of the seven Churches, yet hath the richest price set upon \* it, *Rev.* 2. 9. Consider therefore, O my Soul! it speaks thee not happy for another world, that thou prosperest in this. Glory not therefore, O my Soul, in thy riches, *Jer.* 9. 23. for neither thy Silver nor thy Gold shall be able to deliver thee in the day of the Lord's wrath, *Zeph.* 1. 18. money hath drowned many a Soul, delivered none: Money can neither pacifie God, nor still thy conscience, nor stop the Enemies mouth: Not Riches but Righteousness, delivereth from death; thou maiest be never the more in Gods favour for the Coyn in thy Coffers, yea thou maiest be cursed, though, yea, because thou art thus proud, *Psal.* 119. 21.

\* *Nudus opum, sed cui celum terraq; patet ant,* de Archimede *Silius.*



Or is it my Power, Glory or Greatness in the World that I please my self in ; and say, it is well with me because I am renowned and set on high in the World? This some elate themselves with, and think themselves by so much the more dear to God, by how much they are the more feared by men; and esteem themselves out \* of gun-shot from men, and thence conclude they are safe. This was *Edom's* case, *Obad. 3. and 4. vers.* his Countrey was Rocky and Mountainous, and hence he concluded himself above danger; yet God threatened to bring him down, and performed it. *Let not the mighty man glory in his might, Jer. 9. 23.* A bulging wall is not farr from a down-fall. While the word [*Is not this great Babylon, &c.*] was yet in *Nebuchadnezzars* mouth, he was deprived of his Kingdom and driven from men, &c. *Dan. 4. 1.* Not all the Worlds Grandees are God's Favourites: May I not be vile in Gods eyes, whilst great in mens? Is not *Antiochus* the Great, that called himself *Epiphanes* (illustrious) by the Holy Ghost called a *vile Person*, *Dan. 11. 2*? And hath not the Most High branded many wicked Great Ones, with either changing, or detracting from their names, to manifest his contempt of them? As to shew his regard to faithful \* *Abram*, he added a letter of his own name to his, and called him *Abraham*. *Jacob* was dub'd, *Israel* (a Prince with God) in the Field. *Solomon* called *Jedidiah* (beloved of the Lord) *2 Sam. 12. 25.* So to evidence his contempt of wicked ones, how great soever, as to external pomp, he taketh away the letters \* of his Name from them. Thus *Eliakim* was

\* *Major sum quam cui possit Fortuna nocere.* \* *Tradunt Hebraei quod ex nomine suo Tetragramato Deus litteram T Abraham & Saræ addiderit.* *Bith. clav. pag. 9.* \* *Abraham* is the first man in the world, whose name is changed of God; and it signifieth a change of state, and a renewing with increase of Grace from God, *Ainsw. on Gen. 17. 5.*

called

called *Jehojakim*, which some write *Joakim*, and some *Greeks* Copies *Mat.* 1 1 1. read *Jakim*: So his Son *Jehoja-*  
*kin*, is called *Jechoniah*, and in disgrace *Coniah*, *Jer.* 22. 24.  
 not only the first part of his name being cut off, a sad pre-  
 sage that e're long God would cut him off; but also that  
 letter which appertained to Gods name being taken a-  
 way; God will not have his name defiled with such a vile  
 one. Worldly greatness, O my Soul! may be a burden,  
 back and heart burden, no mark of Christs Sheep:  
*'They that work wickedness are set up, Mal.* 3 15. they  
 are increased, adorned, they flourish and are lively,  
 enjoy the greatest felicity in this world, even till they  
 are weary of them again. *Charles the Fifth* (whom  
 of all men the World judged most happy) cursed his  
 Honours a little before his death, his victories, trophies,  
 and riches, saying *abite hinc, abite longè, get ye hence,*  
*get ye far hence*, so inevidential of Divine love are  
 worldly honours, as well as Riches.

Or is it my wisdom and policy that I plead as an evi-  
 dence of Gods love? that I am wary in matters of Re-  
 ligion and State, having an eye at mine own safety in  
 all? Is it because men cry me up as the grand Politician?  
 that I have a glove for every hand, a Conscience that  
 can stretch to any thing? a Religion, or Profession  
 for every day that changes? And was not *Achitophel*  
 such a sage? the Oracle of his daies? and yet proved  
 the notation of his name to an hair, *Cousen German to*  
*a fool.* Let not therefore the wise man glory in his Wis-  
 dom. Not many wise men after the flesh — are called;  
*1 Cor.* 1. 26. *Ulpian* the chief Lawyer, *Galen* the chief  
 Physician, *Porphyrie* the chief *Aristotelian*, and *Plotinus*  
 the chief *Platonist* were all profest Enemies to Christ  
 and his Truth. None miscarry oftner than men of  
 great parts: none so deep in Hell as the most knowing.  
 Trust not therefore, O my Soul! to any or all these  
 things



things which trusted to, will drive thee farther from, not endear thee to Christ.

*For the Hypocritical Professor.*

Doth Jesus prize and shew such regard to all his? what then may I think of my self, whose Soul is not upright with God? Will formal services, and outside performances appear to be Gods mark, that I may thence conclude his owning me? Were not the *Pharisees* of old as much Christs Sheep as I? Who made clean the outside of the Cup and Platter, whilst within they were full of extortion and excess, *Mat.* 23. 25. and were it not much more wisdom to wash my heart, *Jer.* 4. 14. and not my hands only, with *Pilate*? Grace and Nature both begin at the heart, at the center, and from thence go to the circumference. 'Tis but art and Hypocrisie that becometh with the face and outward lineaments. What can I plead as Christs mark, that I may hope for any care and acceptance of him?

Is it that I perform duties of worship? that I hear, pray, confer with others of the truths of God? Will this be found to be Christs brand? Have not others, not of his Sheep, gone thus farr? see *Ezek.* 33. 30, 31, 32. [*they come unto thee*] very godly, and in great Troops; [*and they sit before thee*] very demurely, and (to see to) devoutly, but all this without any heart: they were like the *Athenians*, of whom it was of old said, *that they knew what was good and right, but would do neither*: their ears were at a Sermon, their Hearts in worldly matters. It should be *sursum corda*, hearts in Heaven; but when many mens bodies are in *sacellis*, about holy duties, their hearts are in *sacculis*, in and about their Money-bags, as *Augustine* complained in his daies. It's presumed that many hear who mind little of what they hear; of such the Apostle speaks, *Ja.*

1. 22. that hereby put paralogisms, false reasonings, upon themselves, to their ruine.

Or that I pray ? So did the *Jews* of old, *Isa.* 1. 15. yet, were rejected of God, because filthiness was within : See there, from *vers.* 11, downward. Multitude of Sacrifices without Faith and Heart-Devotion, is no better than meer hypocrisie and illusion. They came to appear before God, *vers.* 12. *Heb. to be seen*, that was all they designed in their approaches to God, that they might be seen, and taken notice of to be there, else all had been lost, if they had not been noted and noticed. Thus the *Pharisees*, *Mat.* 6. 5. were it not for this gale, the Wind-mill would not about ; were it not for this poise the Clock would stand still. The Nightingale, say Naturalists, sings best when men be by and observe her ; such Hypocrites are, but true devotion desireth not to be seen of any, save *Him who seeth in secret.* &c. Consider, O my Soul, that stinging Scripture, *Pro.* 21. 27. *The sacrifice of the wicked, and that is,* all ceremonies and external Rites, which without inward affection God regards not ; *how much more then when he brings it with an evil mind ?* What is that evil mind, but performing duties of worship to God, with a design to impose upon men ; that they may be accounted good men, while yet they live in a trade of sin ? *De Dieu* translates that latter clause, even when they diligently offer it, and gives this the sense, wicked men in offering sacrifices, are wont to use that diligence, that they may make a show of some eminent piece of piety, and yet neither so can they bring it about, but that they and their offerings are an abomination to the Lord. To appear to men to be something, may be mans Ear-mark, not Christs. To be cried up by men as some great Professour may be a brand for and from men, but not Christs. See *Luk.* 16. 15. A thing may



shine in the dark, and that shining proceed from nothing but rottenness. May it not be so with thee? O my Soul! Two things make a good Christian, *good Actions* and *good Aims*, and though a good aim doth not make a bad action good, (as in *Uzzah's* case) yet a bad aim makes a good action bad, as in *Jehu*, whose Justice was approved, but his policy punished. Search thee, O my Soul, for Christs ear-mark, which is hearing and obeying Gods Commandments, *Psal.* 119. 5, 6. *Jo.* 8. 47. the Ears of the Soul drawn up to the Ears of the body, that one sound may pierce both at once. And for Christs brand-mark, which is two fold, the one to which God and thy own heart alone are privy, *viz.* sincerity, uprightness of aims and ends, *Psal.* 51. 6. the other are more evident, because more outward, *viz.* Love to God and those that are his, *Jo.* 5. 1, 2, 3. *Jo.* 13. 34, and 14. 15. *how can I say I love God, when my heart is not with him,* as she said. *Judg.* 16. 15. The Swan in the Law was rejected for sacrifice, because of her black skin, under white Feathers. *Fear O my Soul!*

*The poor upright heart-  
ed ones.*

Infinite refreshment and abundance of encouragement may this be to upright hearted ones. What though I am the contempt and scorn of the World, who account me not worthy to be set with the Dogs of their Flocks? yet hath Christ put his mark upon me, making other account of me, taking me as his, and preferring me before those that thus slight me; I am one of Christ's Sheep. What though *Joseph* were sold by his Brethren for 20 pieces of Silver, not all out the price of a slave, *Ex.* 21. 32. herein doing what was afterward charged on some of his merciless issue, *Amos.* 2. 6. *selling the just for Silver, and the poor for a pair of Shoes:* Espe-

Especially if that be true which some of the *Hebrews* tell us, that of those twenty pieces, each of the ten Brethren had two, to buy Shoes for their feet? Yet little knew those Merchants what a price they had in their hands, even the Jewel of the World, and him that should one day be Lord of *Egypt*. Such honour have Gods Saints in the Lords esteem, however vilipended by men. For their worth, and Gods prizing them, they are called Princes in all Lands, *Psa.* 45. 16. *Kings in Righteousness, though somewhat obscure ones, as Melchisedek, Heb.* 7. *Many Righteous men, Mat.* 13. 17. *are many Kings, Luk.* 10. 24. *they are Gods portion, Deut.* 32. 9. *the dearly beloved of his Soul, Jer.* 12. 7. *his Inheritance, Isa.* 19. 25. *peculiar ones, Ex.* 19. 5. *the people of his purchase that comprehend all his gettings, 1 Pet.* 2. 9. *his glory, Isa.* 46. 13. *his Ornament, Ezek.* 7. 20. *his Throne, Jer.* 14. 21. *a Royal Diadem in the hands of Jehovah, Isa.* 62. 3. *poor of this World, rich in Faith, Heirs of the Kingdom. Ja.* 2. 5. this the Cock on the Dunghil, the *Midianitish* muck-worms take no notice of. In Christ their head they could see no comeliness, though he were the chiefest of Ten Thousand; God had hid him (in whom all the *Treasure of Wisdom and Worth* were hidden) under the Carpenters Son; so are all Gods precious ones, for the most part, abjects in the worlds eye; their Glory is within, their Life hid; they are great Heirs, but as yet in their non-age: Kings, but in a strange Countrey; Heads destined to a Diadem, but this the World knows not, *1 Jo.* 3. 1. Let it suffice thee, O my Soul! that God, and all that can spiritually discern, know it, and so shall others, as *Joseph's* Brethren did him, in his bravery. Take this abroad into some particulars, it may yet smell sweeter.

First, Their persons are precious; they esteem



Christ so, and so doth he them: He disregards all the rest of the world in comparison of them; were it not for them, God would not so much as look to the world in a way of mercy. Though men being mad, think they shall never rid them soon enough out of their parts, yet were these once gone, they would find the misery of it. No sooner is *Lot* out of *Sodom*, but Fire and Brimstone from Heaven is about their ears. When *Augustine* was dead, *Hippo* was taken: When *Luther* gone, *Germany* spoiled: When *Pareus* laid in his Grave, *Heidelberg* taken. The Plague swept away many Ten Thousands in *London*, after the casting out of the Ministers. *Absq; stationibus non staret mundus*, was in use among the Jews. God accounts his precious, *Isa. 43. 4.*

Secondly, Their blood is precious, *Psal. 72. 14.* which their Enemies spill as water on the Ground. Their death precious, *Psal. 116. 15.* which he will not easily permit their Enemies to please themselves in. He will not easily suffer any to do them wrong. (t) Take heed that thou speak not to Jacob good or bad, *Gen. 31. 24.* God carefully preserves their Life, their blood. Or Secondly if spilt, he will dearly avenge it. *Abels* blood hath many voices, and cries loudly in Gods Ears. He puts up the drops of their blood like precious balsom. Yea,

Thirdly, So are their Tears, *Psal. 56. 8.* In which Text are many Elegancies; besides, a \* *paronomasie* in the *Hebr.* which cannot be *Englished*. Observe, God hath a bottle for his peoples Tears, which the opprobries and persecutions of their adversaries force from them; He bottles them up as so much sweet water;

(t) See Garaker's sense of *Num. 33. 21.* in *Cin. pag. 216.* and in *Pol. Synops. in loc.* \* *712 fuga, & 722 iter.*

yea every one of them, for Tear is singular in the *Hebr.* every Tear of mine, not one of them shall be lost; and then he hath a book too, where they are register'd, whence not blotted out.

Fourthly, their prayers are precious and delightful to him, *Pro.* 15. 8. their Prayers \* are set in opposition to all sacrifices; they are his delight, his musick, his honey drops sweetest perfume, his calves of the lips, with which when they cover his Altar, he is abundantly well pleased. This enters into his \* Ears, *Psal.* 18. 6. yea, his Ears to their prayers, *1 Pet.* 3. 12. *q. d.* though their prayers are so faint that they cannot come up to God, God will come down to them. He can feel breath, when no voice heard, *Lam.* 3. 56. and these strangely charm him, *Isa.* 26. 16. (Prayer there is in *Hebr.* a charm) that he breaks forth into those words, *Isa.* 45. 11 *Ask of me, &c. concerning the works of my hands command ye me. O that thou understoodst, O my Soul, the latitude of this Royal Charter; then wouldst thou pray alwaies with all prayer and supplication, &c. Ephes.* 6. 18. Yea,

Lastly, their meek and quiet Spirit, which some may fear the ready way to expose them to the contempt and injuries of men, yet is of great price with God, *1 Pet.* 3. 4. God makes much reckoning of it, because like himself. Be cheerful therefore, O my Soul! rejoyce and work righteousness, though men speak slightly and despightfully: The Moon stops not its course, though Currs bark at it; Who would much value the flights of a poor Lacquie, who knows he hath the Ear and Heart of his Sovereign Prince:

\* Cant. 4. 11. Plal. 141. 2. Hos. 14. 2. \* Ω̃τα αὐτῶς εἰς  
δένον αὐτῶν.



## CHAP. X.

*The Sheep is known a meek and harmless Creature;  
Saints are, or should be, of a quiet nature.*

## Observation.

**P**As we from the Shepherd to the Sheep; of which Creatures we find many properties, peculiar to them, which the Holy Ghost hath an eye to, in calling Saints by the name of Sheep, We begin with that of *Meekness*; for which the Sheep is much famed, to be a mild, quiet harmless creature; In so much as it is become a proverb, (a) to live like a Sheep, *i. e.* meekly, quietly, harmlessly; and (b) the manner or want of Sheep. *viz.* to be inoffensive and harmless. Hence *Fabius Maximus* was called a Sheep, from his meekness and the pleasantness of his carriage. We have a Proverb among us, not altogether unlike those mentioned, when we say, *as meek as a \* Lamb*. Now this meekness in a Sheep may be considered several waies; as opposed

First to pride, The Sheep is not subject to Elation; though it be of the choice and top breed of a Countrey, yet, is it not there by lifted up to contemn others; though loaden with a thick and choice Fleece, yet is not thereof proud, nor struts it. The Horse is a proud Creature, ye may perceive it in the carriage of his head, yea, in the very lifting up his Feet: Not so

(a) Προβατὶς εἶον ζῆν. (b) προβάτων ἦθος. *Agno mitior, in Stob. Agnus moribus, in Aristoph & Hesych cum fervet maxime tam placidum quam Ovem reddo, Terent. \* Fabium Maximum refert Plutarchus, propter mansuetudinem, & morum placiditatem, fuisse oviculam vocatum.*

the Sheep: Observe what difference ye can find in the Gait; &c. of the poor *Irish* sheep twice the year shorne, and your *Leicester-shire* or *Northamptonshire* Sheep, with their deepest coats on their backs, if any thing, these last seem to give a skip, when disburdened of the load of their Fleece.

Secondly, to clamour and noise; it is silent and makes no stir, doth not lay open its mouth. Hence the Scripture useth the instance to set out Christs patient quietness in bearing indignities from his Enemies, *Isa.* 53. 7. where mention is both of the Sheeps shearing and slaughter; 'tis much tossing and tumbling, wrying the body &c. that the Sheep suffers when in the Shearers hands, and yet seldom bleats or complains; no, nor when led or drawn to be slaughtered: whether it be understood of the Butchers killing for ordinary food, or the Priests of old killing for sacrifice. Well might *Phedrus* call a sheep *patientem injuriae*, patient and quiet under injury and wrong suffered.

Thirdly, To offence and injury done to others: Nature hath not armed the Sheep with what may be offensive, as other Creatures. Though in some places sheep have Horns most of them, yet are they not wont to wound and gore with their Horns, as doth the Bullock, nor strike with the Heels, as the Horse; nor bite with the Teeth, as Dogs, and Hogs; nor sting with the Tail, as the Serpent, &c. the poor sheep hath no such Weapon to offend; ut as it bears wrong so it does none.

Fourthly, to Wrath or remembrance of injuries received; The Sheep is no wrathful Creature, retains not the memory of wrong done; when worried by  
Dogs,



Dogs, &c. is soon appeased and stilled again, so as to be placid, not fretting nor fuming afterward. Of some Creatures it's observable how long they will remember wrong done them; as an Horse, a Dog, &c. but the meek sheep not so.

Fifthly, To peevishness and frowardness; 'tis no sullen Creature: the Shepherd may gently lead or drive it, and find it obeying, readily complying with his Commands not apt to take pet, like a resty Horse, or an untamed Bullock.

### Application.

In all the forementioned particulars, Saints, the Followers of Jesus, are, or should be like a Sheep, whose meekness is often commended, and they prest to it often. See it in the severals.

First, not high-minded, not haughty spirited, not standing on, or priding themselves in, their disparisons, like the proud *Pharisee*, *Luk. 18. 11.* though they are of higher extraction than the rest of the World: Yea, because they are, being born again of God, they condemn not others with a self-elation; but rather in humble abasement lay themselves low, whilst they admire that Grace which hath made them to differ from the worst of men. That they who were Dunghil-born, as others, should be set amongst Gods Princes, is that which many times causes them to say with highest admirations, *What am I? and what is my Fathers-House?* That they who by nature were the Children of Wrath even as the rest of mankind, should have that enmity slain, and be made *partakers of the Divine nature, made the Sons of God by regeneration*, makes them a wonder to them-

themselves. And the higher Grace hath advanced them, the more they avile themselves. *Paul* considering what a persecuter he had been, not only sayes *he's unworthy to be called an Apostle*; but speaks also his self-abasing frame, in *Ephes. 3. 8.* *Unto me, who am less than the least of all Saints, is this Grace given, that I should preach among the Gentiles the unsearchable Riches of Christ.* In the *Greek* there is a (c) comparative made of a superlative: our *English* cannot reach the excellency in a word. Great *Paul* is the *least of Saints, the last of Apostles, the greatest of Sinners.* *Paulus quasi palliulus* (say some) because little in his own eyes. The more Grace, the less in self-esteem; the sight of God is humbling, his Majesty and Glory is such, that the Soul necessarily falls at his Feet. Thus the best Balsoms fall to the bottom; the goodliest Buildings have lowest \* Foundations; the heaviest Ears of Corn hang downward; so do the Boughs of Trees that are best laden. *Abraham is but dust and Ashes, Gen. 18. 27.* *Jacob less than all the mercies of God. Gen. 32. 10.* *I am a Worm, and no man, said David.* *More brutish than any man, saith Agur.* *A man a Sinner, saith Peter.* *Not worthy to be called thy Son, saith the Prodigal.* *Ignatius in one of his Epistles saith, I salute you who am ultimus, the last and least of all others;* he also useth a rare expression in one of his Epistles *Tantillitas nostra*, our meanness. None so humble as they who have nearest communion with God. The Angels, that stand before him, cover their faces with two wings, as with a double scarfe, *Isa. 6. 2.* Neither gifts nor graces can puff up those that are truly Christs: The more they receive from him, the lower in their own esteem. *Now I have*

(c) Ελαγιστοτέρω πάντων τῶν ἁγίων, *Minimissimo, Est.* \* *Opulentissima metalla quorum in alto latent venæ, Sen. Epist.*



seen thee, and abhor myself in dust and ashes, Job. 42. 5, 6. 'Tis the proud *Pharisee* that sets forth not his wants, but his worth; *God, I thank thee, that I am not as other men*, &c. Christ doth plough and sow altogether in low grounds, these prove very fertile. Mountains be cursed, if proud men be drawn out, and set high, 'tis to be hanged by their preferment, as *Haman*.

Secondly, Not clamourous, make no great noise of what they do, of what they suffer for Christ: Some suffer so grumblingly, with so much stirr, that it were better they bare nothing; every load on them makes them crack and complain so much: Saints are not so, they make not Mountains of Mole-hills; Yea, account the sufferings of this present Life light, and not worthy to be brought into reckoning with the Glory reserved for them. Hence it is not strange to them though difficulties do betide, yea, surround them; they expected no less: The first lesson they learn in Christianity is Christs Cross; take him and his Cross together, not accounting it as a strange thing, 1 Pet. 4. 12. i. e. be not so afrighted, as they that fall upon some new thing, and which they never thought of before. The *Syriack* renders it by a word which sometimes signifies to *murmur*, to be *displeased*, and that sense may have place here, do not murmur, be not offended at God, because of troubles that may arise for the Gospel. As Christ did, so Christians should suffer silently and without noise, Isa. 53. 7. *As a sheep before her shearers is dumb*] the *Heb.* word [*Rachel*] there used, signifieth an Ewe, this Ewe hath brought forth many Lambs: Such as was *Lambert* and the rest of the *Martyrs*, who to words of scorn and petulancie, return'd *Isaak's* apology to his Brother *Ishmael*, patience and silence, in so much that the Persecutors said, that they were possessed with

with a dumb Devil. Whereas others in their sufferings rave and rage against God. *Cluverus* (an Author of good credit) reports from eye-witnesses this sad story. That in the year 1632. there lived in the borders of *Muscovia*, a Nobleman, a gatherer of Tribute, by Name *Albertus Pericoscius*; whose manner was, when poor men could not presently pay their Taxes, to distraint upon their Cattle, and drive them to his own home. It happened that this man lost all, or most of what he had in one night; which when the wretch heard, he \* raged, and discharged his Gun against Heaven, breaking forth into these blasphemous speeches: *Let him that killed my Cattle, devour them: If thou wouldst not let me eat them, eat them thy self.* Upon these furious barkings against God, there fell some drops of Blood: and this wretched man was turned into a black Dog, and howling, he ran to the dead Cattle, and began to feed upon them.

Thirdly, not offensive or injurious to others, though they learn to suffer evil, yet not to do evil; no not to their Persecutors, rending evil for evil, nor reviling for reviling, but contrarywise blessing. The new nature hath armed them with defensive, not with offensive armour. Saints are not Bears, nor Lions, nor Bulls, but Sheep; who take much, do no wrong. They have taken out that lesson from their Master, *Mat. 5. 44. Love Enemies; bless, do good, pray for them.* Thus Christ melted over *Jerusalem*, the slaughter-house of himself and his Saints. He called *Judas* Friend and not Devil and prayed, *Father forgive them, &c.* And for deeds, he healed *Malchus's* Ear washt,

\* See this Example in *Clark's Exempl.* Part. I. Chap. II. § 29. pag. 49.



*Judas's Feet, &c.* His people in all ages have in some sort resembled him in this property. *Abraham* rescueth his Nephew *Lot*, that had dealt so discourteously with him. *Isaak* expostulateth the wrong done him by *Abimelech* and his Servants, and forgiveth and feasteth them: *Jacob* was faithful to *Laban*, who changed his wayes ten times, and ever for the worse: *Joseph* entertained his malicious Brethren at his house; and whereas their malicious hearts misgave them, *that he rolled himself upon them thereby*: *Gen. 43. 18. i. e.* took the advantage against them to crush them; he feasted them on purpose to be reconciled to them. *Moses* stands up in the gap for those that had so soon forgotten him. *Joshuah* marcheth all night, and fighteth all day, for the *Gibeonites*, who had deceived him. *Samuel* prayeth (*and God forbid he should do otherwise*) for an ungrateful people, that had rejected him. *David* put on Sack-cloth, he wept and fasted, when his Enemies were afflicted: he spared *Sauls* Life, and afterward *Shimei's*, when *Abishai's* finger even itched to be taking off their heads. *Elisha* set bread and Water before the *Syrians* that came to surprize him: and provided a Table for them that had provided a Grave for him. The Disciples were sollicitous of the Salvation of the *Pharisees*, that had accused them to their Master: *Stephen* prayed heartily for his Persecutors, and prevailed, as *Augustine* thinketh for *Pauls* conversion.

Fourthly, Not wrathful, or revengeful. *Peter* must put up his Sword, if he mean to be Christs Disciple. Christians must not so much as grudge one against another, *Ja. 5. 9.* *σευαλειν*, is to groan, as they that have a great burden (so render'd, *2 Cor. 5. 4.*) unless they will be condemned, for the Judge standeth at the door as ready to right them; as if they retaliate, they leave him

him nothing to do unless it be to turn his wrath from their Enemies, on whom they have been avenged already, upon themselves for their sin of self-revenge *Rom. 12. 19.* is full. *Avenge not your selves, but rather keep the Kings peace, and so give place to wrath, i. e.* to the wrath of God, ready to seize upon thine adversaries, if thou prevent not by an over-hasty revenge of the wrongs done thee; for it's written, [*vengeance is mine*] mine Office and Royalty. Is it safe to invade his part? to juggle the Chief-Justice out of his seat? Nothing less. *Valentinian* the Emperour, on his Death-bed, said, of all his victories one comforted him, that he had overcome his worst Enemy, his naughty and passionate heart. *Joseph* accused by his lewd Mistress either pleads not, or is not heard: He knew that though he suffered for a Season, God would find a time to clear his innocency, and he was not deceived. *Moses* complained not, but was silent, when wronged by *Aaron* and *Miriam*, God therefore struck in for him, and struck *Miriam* with Leprosie; *Aaron* escaped by his Repentance. They have Christ an Ensamble, *1 Pet. 2. 23.* *when he suffered, he threatned not, &c.* to give \* reviling for reviling, what is it but to wash away dirt with dirt? In revenge of injuries, he is the loser, that gets the better. Hence the Apostle disgraceth it, *1 Cor. 6. 7.* with a (*d*) word that signifies disgrace or loss. When any one provokes us, we use to say, *we will be even with him*: There is a way whereby we may not only be even with him, but above him, viz. forgive him, feed him, *Rom. 12. 20.* the (*e*) word is *feed indulgently*, as Birds their young, or the Nurse her little Child, or as a man his Friend

\* *Convitiū convitiū regere. quid aliud est quam lutū luto purgare?* Cart. (*d*) ἡττῆμα. (*e*) ἡσυχία.



at Table, carving to him of the best. Ah this is a noble way of revenge indeed.

Fifthly, Not *peevish* and *fretful*, but of a mild and placid temper. A morose frame is unsuitable to a Christian, who is commanded to be kind and courteous; following his Master, who was affable in his carriage and deportment. 1 *Pet.* 3. 8. [*courteous*] (f) the word signifies affable, easy to be intreated, and fit for converse, who studies to do things friendly and acceptable unto others. This the Apostle saies, is true Heavenly wisdom, *Ja.* 3. 17. tractable, docile, not as an Horse and Mule, that must be ruled with rigour, not with reason. Christianity is no Enemy to courtesie (as some would perswade us) but includes it, see the practice of holy ones this way in *Abraham* and the *Hittites*, *Gen.* 23. *Boaz* and his reapers, *Ruth.* 2. the Angels, and the Apostles salutations; the *Primitive Christians* in their sweet and engaging carriage, by which they drew the Observation and admiration even of their Enemies. A pleasant, open and free Conversation is much more winning and prevailing, than a morose, reserved, froward frame.

### Reflections.

*For the proud Professor.*

Many Professors may here see their spots, so as to be convinced of and humbled for them. How unlike a meek Sheep am I, may the proud Professor say? Who strut, and pride my self in the conceit of mine excellences reached above and beyond other men? The Apostles advice is, *be not high-*

(f) φιλόφρων *quasi* ὁ τὰ φίλα φρονῶν, *qui supit amica.*

*minded,*

mind; but fear; and that is very plain, though highly Elegant, to cause proud plumes to fall, *Rom. 12. 3.* (g) *not to think more highly than he ought to think, &c.* And that was no unseasonable caution of *Isidore*, he that begins to grow better, let him beware lest he grow proud, lest vain-glory give him a greater overthrow than his former vices. Much cause hast thou, O my Soul! to beware: Swelling fores will break e're long; the bulging wall will fall: Sad experience in our days hath attested the truth of the Apostle's assertion, *1 Cor. 8. 1.* Knowledge puffeth up, a Metaphor from a pair of bellows, blown up and filled with wind; and that knowledge that puffeth up, will puff down to. But O my Soul, his Soul which is lifted up, which swelleth like a Bubble, and breaketh through its own weaknesses; is not upright in him, *Habak. 2. 4.* *iv.* is very corrupt and crooked, stark naught, and Gods Soul can take no pleasure in him, but will surely punish him. Alas! why should I be lifted up at what I have of free-gift? He that considers what he is by Sin, and what he shall be in the Grave, will find little cause of being lifted up with any thing.

For the complaining Christian.

And how unlike one of Christs Sheep, am I, may the querulous, murmuring, complaining Christian say, who make a great noise at every aking Finger, and a great deal of complaint for every penny-loss? As *Jehu* in a vain glory cried out, *See my zeal for the Lord of Hosts*, do not I say, *See my sufferings for the Gospels sake? This is not in my patience to possess my Soul, Luk. 21. 19.* When one is comfortable and cheerfull, we say, he enjoys himself:

(g) *μη ὑπερβρονεῖν παρ' ὃν διεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.*



So when one keeps himself quiet in crosses he possesseth himself in patience. Could *Paul* and *Silas* sing and give Glory unto God in the stocks, and do I repine and murmur at every abridgment of Liberty? &c. Did the Apostles glorifie God that they were so \*graced, as to be disgraced for his sake, *Act. 5. 41.* Did Mr. *Glover*, Martyr, weep for joy of his imprisonment, and shall I weep and fret for grief? 'Tis not being in tribulation, but continuing patient in tribulation, that answers the Apostles exhortations, *Rom. 12. 12.* Was Christs suffering as a Sheep before the Shearer or Slayer? And is it seemly for me to be like a wild Bull in a Net, chafing and raging?

How little of a Sheep-like frame  
*For the injurious Christian.* do I shew, when I design and pursue evil with evil? When I kick against every one that kicks at me?

and not only snarle at the stone, but also fly at the hand that flings it? Christians \*are advised to give none offence, *to be without offence to all,* *1 Cor. 10. 32.* *2 Cor. 6. 3.* to be \*without complaint, *Phil. 2. 15.* both such as do not complain of others, and on whom others do not complain: To be harmless too, though some render the \*Greek word sincere, without mixture, yet others rather understand it without Hornes, i. e. having no power to harm. Christ would not have his pushers, with the Horn, and so doing hurt: and shall I smite with the Tongue, smite with the First, and yet call my self a Christian, as if one of Christs Sheep? To do good for good, hath something of humanity in it; to do evil for evil, is but meer bestial: to do evil

\* *Martyr etiam in catinâ gaudet, Aug.* \* *Ἀπρὸς κοποῖ* \* *Ἀπρὸς κοποῖ*, \* *Ἀπρὸς κοποῖ*; *ex a privat.* & *ἡ γὰρ μίσσει.* vel *ex a privat.* & *ἡ γὰρ κοποῖ.*

for good, is devillish : but to do good for evil is Christ-like, and this alone is Christian.

The wrathful and revengeful Christian also may here see how far short he comes of the duty and glory of a Christian ; whose heart is full of rancour and malice most diametrically opposite to a Christian Spirit. Our passions are short madneses ; how unadvisedly do they make us speak with the Tongue, and how unrulily to act ? How ill a Counsellor, What a worse Commander have I often found my Wrath ?

Do I pretend to be a Follower of Christ, and yet have got no more power over those unruly passions ? How am I outdone by Heathens. *Socrates*, when one gave him a box on the ear, said only, *What an ill thing is it, that men cannot foresee, when they should put on an Helmet before they go abroad ?* Another time being kickt by another, *If an Ass should kick me*, said he, *should I spurn him again ?* The sense of *Isa. 42. 2.* is by some made to be, that Christ should be a pleasant Judge, offering violence to none ; but by meek carriage and mild words, seeking to draw all to him. Christians also must put away all bitterness, and wrath, and anger, and clamour, and be kind, &c. *Ephes. 4. 31, 32.* how unlike which am I, whilst I prejudice others against the truths and waies of God by my wrathful carriage ?

The morose Christian also may hence learn to check the peevishness and unso-ciableness of his temper, which makes him so unlike Christ's Sheep, farr from that Gentleness which the Scripture so often presseth to ; which useth two words which both we translate Gentle : the (h) one signifying an yielding of our right, ra-

*For the revengeful Christian.*

*For the morose Christian.*

(h) Ε'πειναις, ab ἐπὶ & εἶλω, cedo.



ther than pressing utmost extremity : the (i) other such a placidness, as to please and perswade all with his word his good Language.

Lastly, Let all see how far Christ and the World differ ; the World looks on a Sheepish Spirit as a great disgrace, which Christ calls for, and delights in. Believe it, Christ likes better, that his be Sheep than shrews, though the Worlds proverb be contrary. The World also calls revenge *manhood*, which Christ esteems *dog-hood* rather ; much contrary to the temper which he requires and accepts.

(i) H<sup>os</sup>, ab <sup>in</sup>sw delecto : vel ab <sup>in</sup>sw verbum.

## CHAP. XI.

*The harmless Sheep's expos'd to dangers many,  
Saints open lie to troubles more than any.*

### Observation.

SO inoffensive and harmless as the poor Sheep is, yet few Creatures are so watcht against, and prey'd upon as it is : from above and below ; from the Heavens and the Earth dangers await it. Beasts and Birds of prey, glut themselves on these silly creatures. Waving Lions and Bears, unto which our Countries are strangers, and of which we find what Enemies they are to Flocks ; as may be seen in that one story from *David* (to multiply no other quotations) 1 Sam. 17. 34. where he speaks not of one singular event, but of a matter that fell out often ; which appears by the twofold manner of fight mentioned : Sometimes he followed

those

those Beasts of prey, and smote them with his Shepherd's crook, &c. at other times if they rose up against him, he laid hold on them with one hand, and slew them with the other. But not to insist on these Creatures with which we are unacquainted; we have more than a few ravening creatures among us, which lye in wait for, and endeavour to destroy the poor Sheep. As

First, The Wolf, plentiful more than enough were these in the countrey some years since, though where inhabited they now grow thin, and appear seldom to view: these are bitter Enemies to Flocks: Such an Antipathie is observed by Naturalists between the Sheep and Wolf, that it lasts even after death; for that Sheeps skin which a Wolf hath bitten, is said to become louzie, and strings in a Musical Instrument made, some of the Guts of Sheep, some of the Wolf, are said alwaies to jarr, never to concord. (k) Wolfs skins mixt with Sheep skins are said to corrupt them, and cause their Wooll to fall off: Yea, some report that two Drums having their heads covered the one with a Wolf-skin, the other with a Sheeps skin; that which hath the Sheep skins-heads, shall not sound whilst the other is by, yea, shall beare with the bare bating of the other: Nor is it much wonder, considering what havock the Wolf alive makes of a Flock; unto which the Scriptures allude, *Jer. 5. 6. Ezek. 22. 27. Habak. 1. 8. Zeph. 3. 3.* yea, such is noted the voracity and cruelty of the Wolf, that coming among Sheep, he not only kills so much as will satisfie his hunger in eating, and fill his paunch, but he tears and slays till he lay heaps even threatening destruction to the whole Flock; which

(k) *Fraazius Animal. Hist. Sac. in Lupo, par. 1. cap. 20. pag. 145.*



if he kills not, yet he frightens and scatters; which our Lord observes, *Jo.* 10. 12. when the Wolf comes to the Flock, he catches some which he kills and devours, and scatters others, driving them farr away for fear. Let me add one observation more of this creature e're we leave him; he is observed to mix his cruelty with craft; (1) for some observe of him that when he goeth forth by night toward the Flock for prey, he comes towards them against the wind, lest if he should go with the wind, the Dogs should get the scent of him, and so by their barking give notice of his coming to his disappointment.

Secondly, The Fox, which as he is known a crafty, so is found also an hurtful Creature to the Sheep, falling upon and killing them, especially the younger, the little Lamb, sucking their blood, with which he fills and gluts himself. Unto this cruelty as well as craft of this Creature doth Christ allude, where he calleth *Herod* a Fox, *Luk.* 13. 31, 32. they tell him *Herod* would kill him, in which errand (as *Grotius* thinks) haply he himself had sent them to frighten him farther from him, whom he feared to lay hands on, to put him to death: Christ knows both his subtilty and his cruelty, therefore fitly calls him Fox, *Go tell that Fox.*

Thirdly, The Dog, though a tamed and houshold Creature, yet will sometimes turn not only a Sheep-biter, but a Sheep-killer also; Ye shall have a Cur slyly steal out sometimes in a night, and fall upon and eat up a Sheep, and sometimes more. Sometimes what is left suspected, is found ravenous here.

(b) Franz. *ubi supra*, pag. 141.

Fourthly,

Fourthly, Even the little Weefel lies in wait for, and prevails to the murder of the poor weak Lamb; gets to the Throat, and there at a very small orifice sucks out its blood.

From above also, the Ravens, Crows, &c. not only sit upon the Sheeps back, and pluck off the Wool from his sides; but fall upon it, when weak especially, and first endeavour to pick out its eyes; which also those Creatures do by Lambs when first fallen. The Raven will strike his beak even into the very heart. Not to mention the Eagle that carries a Lamb in his talons, &c.

The storms and winds too, are to the Sheep bitter Enemies, especially the Hail and Snow, which force it to shelter, glad to get under the lee of an Hedge, &c. where sometimes they are many of them overwhelmed with the Snow-drift, and buried under it. And many times whilst the poor Creature runs to a bush for shelter and defence, either it is entangled and kept hung by the brambles, or if it gets off, is sure to leave some of its Fleece behind it. Thus is this harmless Creature lying open to many difficulties.

### *Application.*

And is it not thus with the poor ones of Christ? Are they not Sheep as much in this, as in any thing? Are not their distresses many? *Psal.* 34. 19. are they not hunted on every side by sundry Adversaries? *All the malignities of other Creatures meet in the Churches Enemies.* It's well there is a delivering God, else 'twere enough to sink one to consider how surrounded. But as no Nation had more poisons than *Egypt*, none more Antidotes: So nothing exposes more to troubles than true piety, nothing carries through more and better than it. But see the particulars. Not



Not to stay upon the Lions and Bears of Heathenish Persecutors, which have cast out a whole Sea of blood, to drown and swallow up the Churches of Christ: such as the Emperours persecutions of old, and the *Turk* since them: though some of the poor ones of Christ have these last years felt the insolencies and cruelties of those savage Heathens in the *Americane* world. We will mention

First, The Wolves of more dissembling and more kindly pretending Persecutors; such as persecute under a show or pretence of Religion and Zeal to God. It would be almost incredible to mention what Authors report of the Primitive Persecutors. Under *Dioclesian*, the \* Author of the tenth persecution 1700 Christians are said to have been slain in one Moneth, among whom was *Serena* the Empress. Those Ten Persecutions were so cruel, that *Hierome* writes in one of his Epistles, that for every day in the year were murdered 5000, excepting only the first day of *January*. But consider the *Arian* Hereticks, when once they had got head and power, how extremely raged they? What havock made they of Christs Lambs? Save that this also is almost forgotten, because of the outrageous fury of the *Romish* Crue. In that horrible *Parisian* Butchery, Thirty Thousand Protestants were basely murdered in one Month, Three Hundred Thousand in one year. *Stokesly* Bishop of *London*, boasted upon his Death-Bed, that he had been the death of Fifty Hereticks (so he called them) in his time. His Successor (m) *Bon-*

\* Gen. 40. 27. By some applyed to Paul a Benjamite; in the beginning, making havock of the Church, in the latter part of his time dividing the meat of the Gospel. (m) Lion, Tyger, Wolf, Bear; Yea, a whole Forrest of wild Beasts met in Bonner, killing two Hundred in the space of three years, Fuller's Church-Hist. b. 8.

ner was called the common *Cut-throat* and *Slaughter-  
slave* General to all the Bishops in *England*. That is  
cruel beyond parallell, which is reported of the Chri-  
stians in *Calabria*, Anno. 1560. about Eighty Eight of  
them shut up together, as in a Fold, the Executioner  
comes and takes one, blindfolds him with a Muffler  
before his eyes, and so leads him forth to a larger  
place, where he commands him to kneel down, and  
that being done, he cuts his Throat, and so he leaves  
him half dead, and with his bloody knife and muffler  
comes to the rest, with his Arms bloody up to the El-  
bows, &c. till he had thus murdered them all. The  
kindnesses of these Catholicks in *Germany*, *Ireland*,  
*Piedmont*, &c. are still fresh in many mens memories.  
They have indeed used all subtilty also with their Cru-  
elty, but yet their rage hath appeared violent.

Secondly, The Foxes of Hereticks and Schismatics,  
whereby the Churches of Christ have not a little suffered  
in all ages. The Schisms among the *Jews*, whereby  
they were divided into *Pharisees*, *Sadducees* and *Essens*  
tended little to the furtherance of their Religion, much  
to the trouble of each party from the other. In the Pri-  
mitive times how soon did *Heresiarchs* rise up to im-  
pede the progress of the Gospel? It is the opinion of  
some that Christ called *Herod* Fox, *Luk.* 13. 32. part-  
ly on this account, because he was a Sect-Master, that  
had forged some novelty in Religion, or added some  
new article to be believed. Conferr *Mat.* 22. 16. and  
*Chap.* 16. 6. with *Mar.* 8. 15. But to return to the  
Primitive Gospel-times. 'Twas an excellent saying of  
*Tertullian* (n) *Wasps make combs, but they are empty  
ones*; and so Hereticks make Churches, but they are

(n) *Faciunt favos & vespe, faciunt Ecclesias Marcionitæ.*



void of Truth. In all ages Sathan hath stirred up such to hinder the progress of Truth, and create trouble to the Professors and especially Preachers thereof. Thus *Ebion* and *Cerintus* in the beginning, and the *Gnosticks* even in the Apostles daies. *Luther* found no small stir from the *Anabaptists*, in the beginning of the Reformation in *Germany*; *Calvin* at *Geneva* found much opposition from *Servetus*, *Gentiles*, &c. And it was none of the least cause of our disappointment of what was honestly designed of Reformation in our daies, that we so soon crumbled into divisions, and subdivisions, to the no small scandal both of the weak and of the wilful opposers also. These are they who most Expositors understand by the Wolves mentioned, *Act. 20. 28.* not so much bloody Persecutors, as pernicious deceivers and Hereticks. Some there in stead of *grievous*, translate *fat Wolves*, a fit Epithet for deceivers, who fat themselves with the Blood of Souls. These, as Wolves, are dul-sighted by day, but quick-sighted in the night; are sharp-witted for error, but dull to apprehend the Truth of sound Divinity; and as the Wolf deals gently with the Sheep at first, so Seducers first draw their proselytes into smaller errors, and then into blasphemous and damnable Heresies; and as Wolves are of a ravenous disposition, and unsatiable; so Seducers hunger after gain, *Rom. 16. 18.* and thirst after the blood of Souls.

Yea, Thirdly, From among themselves often rise up those that trouble the Saints of the Most High God; Some lie Currs, who come indeed in Sheep-cloathing, feigning friendship, and making a show of your great kindnesses, but within are ravening Wolves, who not only worry, but also seek to devour the Sheep. It is often the lot of the Churches of Christ, with *Joseph* to be sold by

by his Brethren; like *Sampson* betrayed by his own \* Wife, and as Christ their Lord, delivered up to his Enemies by his own Disciple. And this also he hath foretold his People, *Mat. 10. 21, 35.* fully accomplished in the year 1546 in one *John Diazius* a *Spaniard*, by the great goodness of God converted by reading the Scriptures to the Protestant Profession, and therefore basely murdered by the procurement of his own Brother *Alphonsus* at *Neoburg* in *Germany*. Of one *Filmer* witnessed against by his own Brother at the instigation of *Dr. London*, ye may read in *Fox's Act. & Monum.* as also of one *Woodman* delivered by his own Brother into his Enemies hands. [*And the Father the Child*] Exemplified in *Philip* the second, King of *Spain*, who said he had rather have no Subjects than Hereticks as he called the Protestants; and out of a bloody zeal, suffered his Eldest Son, *Charles*, to be murdered by the cruel Inquisition, because he seemed to favour the Protestants-side. Add but one more, *Mr. Julius Palmer*, in *Q. Mary* her Reign, went to *Evesham* in *Glostershire* to his own Mother, hoping to obtain a Legacy left him by his Father; when he came kneeling down to crave her blessing, She said, *Thou shalt have Christs curse and mine wherever thou goest, for thou dost not believe as thy Father and I, nor as thy Forefathers, but art an Heretick; and therefore get thee out of my House, and out of my sight, and never take me for thy Mother more. Fagots I have to burn thee, but no Money for thee, &c.*

Yea, Fourthly, Poor, Little, Small, Vile and Unworthy Fellows, that are accounted good and fit for

\* Especially *Apostates* that return to their vomit, as *Julian*. *Abduxit a fide plures Juliani versutia, quam antecedentium omnium Ethnicorum praecepta savitia.* *Dr. Prideaux.*

nothing



nothing else, can yet take a liberty to rage against the poor Lambs of Christ. How doth every daies experience verifie in our eyes, what *David* found in his dayes, *Psal.* 35. 15. the *abjects* gathered themselves together against me; (o) [*abjects*] the *Hebr.* word is variously rendered there; the *Greek* and *Vulg. Lat.* translate it the *Scourges*, alluding (as *Ainsw.* thinks) to the scourge of the Tongue, *Job.* 5. 21. or those that are worthy of the lash, thinks *Dr. Hammond*; the *Chald.* and *Arab.* read it wicked, because these are worthy of stripes, *Deut.* 25. 2. we fitly translate it *abjects*, base fellows, men of no name or repute, *Job.* 30. 8. whose Fathers were scarcely fit to be Dog-keepers, *Job.* 30. 1. or scarce as useful as a Dog could be; yet now their Sons can scorn and contemn me; they tear me, saith *David*, my name, my credit, all that is dear to me. The basest can mock, as *Tobiah* the Servant, *Neb.* 2. 10. Usually none more malapert and saucy than such base ones, who will say what they dare, and dare say what they will; and these are fit instruments to be set a work and imployed in what they that have any dram of modesty left, dare not be seen or heard in. Thus the idle Persons that have nothing to do, but to sit in the Streets, if they can but get a Cup in their heads, are fit to reproach the Servants of God, *Psal.* 69. 12. see *Lament.* 3. 14, 63.

Shall we need speak any thing of the Eagles, Ravens and Crows, whose great design is, if not with the Eagle to carry them quite away at a stroke; yet to pick out their Eyes, that then they may devour them at pleasure; take away the means of knowledge, slay or silence, or banish their Ministers, and then make sport with the people. The greatest rage of Enemies in all

(o) יְהוּדִים.

ages

ages hath been against the Ministers of Christ; whoever escape be sure let them suffer; the troublers of *Israel*, the Trumpets of Sedition, &c.

The storms also of penal Laws have mostly fallen upon the Saints of God. If any danger befall the *Romans*, presently away with the Christians to the Lions. (p) Acts of Church and State were against Christ, are against those that are Christ's, People, and Princes. Thus Dr. *Boote* understands, *Isa.* 53. 8. which we translate, he was taken from Prison, and from Judgment, he understands, he was taken away (*i. e.* put to death) by the People, and by the Judgment or Magistrate, as speaking the importunity of the People in pressing the powers to condemn him, and take him out of the way. Let those that can, consult him; (q) And when they flee to the Law for shelter, often are they there held, and there pilled. *Paul's* appeal to *Cesar*, though it lengthened his Life a while, yet exposed him to Death by his cruel Edicts.

The sum of this is, that it's bad fetching the marks of the true Church, from the Market, as the *Romanists* do; who make the peace and prosperity of their Professours great arguments to bring over converts to them; the contrary whereunto is true; and that picture of the Church given by *Luther* (in the place (r) quoted in the margin) is drawn to the Life, and aptly fits our present discourse. If any one, saith he, would take the Churches picture, let him take a silly poor Maid, sitting in a Wood or Wilderness, compassed about with hungry Lions, Wolves, Boars and Bears, with all manner of cruel and hurtful Beasts, and in the midst of a great

(p) *Si Tyberis ascendet ad mœnia, si Nilus non ascendit ad arva: si cælum stetit, si terra movit; si fames, si lues, statim Christianos ad Leones, Tertul. Apol. ad. Gentes.* (q) *Bootii animadvers. sacr. lib. 4 cap. 10.* (r) *Loc. Com. tit. de persecut. ver. Eccles.*



great many furious men assaulting her every moment and minute: for this is her condition in the world.

### Reflections.

*For the prejudiced  
Professor.*

Why then, O my Soul, should I be prejudiced at the Cross of Christ? Why should I be offended if persecution arise for the Gospel? as ten to one but it will; for the Church is Heir of the Cross, and opposition the hagg that follows the Gospel. Shall I, with that King of *France*, so far only engage for truth, as that I may draw back again when I please? And say, Farewell Christ and his Gospel: Let Christ keep his Heaven to himself, if it can be had upon no other terms? Poor Soul! What is this but to dream of being a Sheep, and yet suffer nothing Sheep-like? I now see it was not for nothing that Christ gave that caution even to *John's* Disciples, *Mat. 11. 6. Blessed is he that is not offended in (or at) me*, my poverty and afflictions, that tribulation which be-tides him for me. (s) Shall I be offended at Christ, because his Cross lieth in my way, which he so often had told me of, must be taken up? Shall I stumble at the Cross and not be broken? Do I profess to be a Christian, and yet shall I carry it like an unbelieving Jew or Gentile, to whom a crucified Christ, and consequently his Cross is, to the one a \* stumbling-block, and to the other a laughing-stock? What though truth under the notion of Sect or Heresie be every where spoken against? *Act. 28. 22.* Should I therefore desert it? Will it not be found able to defend it self against all that rise up against it? Consider, O my Soul, and be not of-

(s) *uternq; vincula aliare incommoda patiatur.* Lightf. \* 1 Cor. 1. 23.

fended, as if some new thing befell thee, when as this hath been the lot of Christ's Sheep throughout all ages: 'tis not new to see truth go with a scracht face, nor the Professours of it the *Butt* of the wrath and fury of men; only be thou faithful to do the death, and the Lord shall give thee a Crown of Life.

Dream not of a delicacy, O my Soul! in the waies of Christ, though his Sheep be his care, yet, lye they exposed to the Wolves, Foxes and Dogs of the World, who will

*For the Delicate Professor.*

be sure to worry, if not wound them. 'Tis strange that People should pretend to rejoyce in being put into the Will of Christ, and yet reject his Legacy, *Jo. 16. 33. In the world ye shall have tribulation*: this world is not a *Paradise* but a *Purgatory* to Christ's Saints; it may fitly be compared to the Straits of *Magellan*; which by Doct: *Heylin* is said to be a place of that \* nature, that which way soever a man bend his course, he shall be sure to have the world against him. If a man indeed will be Religious but according to the times, (as some understand *Naaman* 2 *Kin. 5. 18.*) he may escape pretty well; *but if he be resolved to live Godly in Christ Jesus, 2 Tim. 3. 12. he shall suffer persecution*, carry he the matter never so discreetly. Think not to gather a Rose without pricks.

Hold out Faith and Patience, these things shall have an end; Christ's Sheep shall be safe in his Fold, maugre all the wrath and rage of Wolves and Bears. Peace here in Christ, whilst tribulation in the world. Remember, O my Soul! *Josiah* died in peace, according to the promise, 2 *Kin.*

*Encouragement to persecuted ones.*

\* Geogr. p. 802.



22. 20. though slain in War, *Chap.* 23. 29. Christ's burning bush shall not be consumed; his Sheep not destroyed. 'Tis not without a remarkable Providence of God, that though those Beasts of prey bring forth many young ones at a Litter, and the Sheep generally but one; and though many more Sheep are slaughtered for Provision, than we hear of those Creatures slain, yet there are more Sheep than beasts of prey in every part of the Countrey. Christ hath overcome the world, he will one day set the feet of his Saints on the necks of their Enemies already overcome by him: *Josh.* 10. 24, 25. He shall have a Church in which to have Glory throughout all ages, *Ephes.* 3. 21. and at length shall the Saints be conquerours. The Thousand years Kingdom seems to be a great Truth, though the low apprehensions and unfit expressions of some concerning it, have prejudiced others against it. What else mean those Scriptures? *Dan.* 7. 14, 18, 22, 27. *2 Tim.* 4. 1. *Rev.* 5. 10. and *Chap.* 20. besides many others? Which also hath been attested to by the most pure Antiquitie. See our Famous Mr. *Mede* in his works *passim* of the *Millennium*.

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## CHAP. XII.

*Dangers without, diseases from within  
Torment the Sheep: No less to Saints doth sin.*

### *Observation.*

**I**T is by Naturalists reported that no Creature is more subject to diseases than man, an Horse, and a Sheep; and this last hath many Male-affections, by which it is much damnified. Though we may not enumerate them

them all. Yet the most general and usually infesting the Sheep may be reduced to these Heads.

First, Sheep are much subject to the rott: We shall not trouble our selves with the particular species of this disease; some speak of the hunger, or starve-rott; some of the water-rott, &c. This we know that *England* hath been wont to be much subject to the Sheep-rott; wherein in the space of seven or ten years, commonly a very general rott happens to their Sheep: And though *Ireland* be not so usually afflicted herewith, yet here also we have had very generally rotting years, by which whole Flocks hath been swept \* away and hath run through a Countrey, extending to most mens considerable Flocks, and to all ages of Sheep: though I think our last taint this way seized more especially the younger Sheep, year-old, and thereabout. Whether the cause be in the feeding, or in the \* air men are not fully agreed; though the latter seems more probable, because of its spreading, and to it the Poet agrees.

Secondly, Sheep are very subject to the scab; next kin to the rott, being of a running and infectious nature, spreading it self from one part of the Sheep to another, and from one Sheep to another running over the Flock. That this \* also is a taint of the blood with heat appears, breaking outward into itching scabs; whence the Sheep lye rubbing, and beating themselves with their Feet, or against the ground. *Virgil* for the Cure

\* *Nec singula morbi Corpora corripunt, sed tota æstiva repente, Spemq; gregemq; simul cunctamque ab origine Gentem, Virg. Georg. lib. 3.*

\* *Hic quondam morbo cæli miserranda coorta est Tempestas — Et genus omne neci pecudum dedit, omne ferarum, Corripuitq; lacus, infecit pabula tabo, Id. Ibid.* \* *Turpis oves tentat scabies. Morbida læssa pecus totum corrumpit ovile.*



prescribes washing with clean water after shearing; where his Commentator saies, that Salt-water doth rather increase the itch, or he directs to the use of the lees of Oyl, &c. Our use is generally whilst the wool is short, tarr, though others use other things to cure the scab, and take off the itching.

Thirdly, Sheep are very apt to be troubled with Feavers, seizing the Marrow and Bones, very much disquieting and endangering them, with which ye shall have many taken off to no small damage: *Virgils* care for this is to open a vein between \* the Claws of the Feet, so cooling the body, by taking off the extream heat.

Fourthly, Sheep generally are observed to have infirm heads, whence many infirmities vex and disease them; especially the Giddy and Blindness. Ye have often seen how they turn round, and go staggering like a Drunken-man, occasioned by the over-flowing of blood, rising up with fumes to the disquieting of the Brain; and often their eye-sight quite taken away, that they find not their way, but by guess. The cure generally is blood-letting in the Eye-vein, whereby their brains are eased of those fumes; and their sight recovered. Ye have the shaking also, which often seizes your Lambs, and takes them off, even while Fat.

Fifthly, Sheep also are troubled with diseases in their Feet; sometimes their Claws so overgrow, that they afflict them much, and make them go unwillingly, yea, graze on their knees. Worms also by taint are wont

\* *Inter Ima ferire pedis salientem sanguine venam.*

to breed in their Feet, if not well looked to : which distemper in their Feet will cause them to pine away, fall in their Flesh, and unfit them for driving. \* Add that *Virgil* mentions the Gout as afflicting Sheep.

*Application.*

In this also are Saints aptly called Sheep, being subject to many infirmities and weaknesses. The fairest Pomogranate hath at least one rotten kernel. God's choice People have much within them to humble them. \* *Triste mortalitatis privilegium* sometimes to offend. To enumerate their infirmities would be a task too large, seeing the \* Apostle *James* saith, chap. 3. 2. *in many things we offend all*, or stumble ; a Metaphor from Travellers walking on stony or slippery ground. The Apostle speaks not of singular individual acts, but of the divers sorts of sins ; and he speaketh of those that were sanctified, at least in his esteem, and in the judgment of charity, and he puts himself into the number, though he were worthily called *James* the just. But see we some particulars. And here

First, How subject are Christians to the rott of Heresie, which is a spreading, an infectious and a killing disease ? It spreads over the whole man, and over the whole Congregation quickly. Heresies spread like a *Gangrene*, (1) 2 *Tim.* 2. 17. *Diodate* saith the learned call it *Estiomene*, which is so contagious that it suddenly spreads it self into the next member, and so by degrees destroyes the whole body ; so doth false Doctrine and

\* *Glacies ne frigida ledat Molle pecus, scabiemq; ferat turpesq; podagras* \* Πολλὰ πλάνομεν ἅπαντες. (1) *Vim sui veneni inter fideles longius diffundet, donec univcrsum ecclesie corpus contagio pervaserit. Est.*



Heresie, being once admitted into the Soul, presently  
 overruns the parts, and takes the brain, and endangers  
 the whole; and having possessed it self of one of the  
 members of a Church, will spread over all the body, if  
 it be not withstood in time. Errour is exceedingly in-  
 fectious, and for the most part deadly, as the Leprosie  
 in the Head was held to be. Jealousie, Frenzie and  
 Heresie can hardly be cured, saith the *Italian Proverb*.  
 It is certain that errour is of an encroaching nature; let  
 the Serpent but wind in his head, and he will quickly  
 bring in his whole body. He that saith yea to the De-  
 vil in a little, shall not say him nay when he pleaseth;  
 He that tumbleth down the Hill of Errours, will scarce-  
 ly leave tumbling till he come to the bottom, and will  
 endeavour to draw others with him. How soon were  
 the *Galatians* unsettled by Seducers and Sect-masters,  
*chap. 1. 6.* What ill work made those deceitful work-  
 ers at *Corinth* in *Paul's* absence? The Hereticks in the  
 Primitive Churches, how spreading were they? *The*  
*whole world wondred after the Beast, Rev. 13. 3.* And  
 of the *Arrians*, in the daies of *Athanasius*, it's said, *He*  
*was against all, and all against him, and the world groan-*  
*ed, wondring at it self that it was wholly become Arrian.*  
 The catching nature of errour is wonderful, how men  
 run from one Errour to another, and how this spark of  
 fire kindles all that it comes near. How many in our  
 daies having first suckt in *Antinomian* tenets, have thence  
 become *Socinians*, then *Anti-Trinitarians*, *Anti-Scrip-*  
*turists*, and at last stark *Atheists*? And how catching  
 do we find it, through the righteous judgment of God,  
 not stopping the malice of Satan which promotes mens  
 corruptions to the carrying an end of errour? *One*  
*wicked man spoileth much good, Eccles. 9. ult. he may*  
*be as an Achan in an army, as a Jonah in a Ship, a trou-*  
*ble-town, a common mischief, a Traitor to the state;*  
 especi-

especially if he be an eminent man, as *Jeroboam* that made *Israel* to sin, and *Manasseh* filling *Jerusalem* with blood, and causing *Judah* also to sin, 2 King. 21. 11. and bringing on them that evil threatned, *vers.* 12. *A little leaven leaveneth the whole lump*, 1 Cor. 5. 6. spreading the infection of his wickedness, that is more catching than the Plague. Compared to leaven in regard both of the Persons self, in that it doth more and more sowre and pollute the Soul, till at last it hath left no place free, if seasonable Repentance prevent it not; and in regard of the whole Congregation, in that it spreadeth further and further in the body of the Church, if timely and effectual opposition be not made.

Secondly, As to the rott of Heresie, so the Scab of unrighteous practices, are Christians much subject to, which also is of a spreading and a dangerous nature. Hitherto may we apply that of *Levit.* 19. 29. As errour, so unrighteousness is catching; especially if it be of any in some eminency. *Peter* cannot dissemble alone, but carries away *Barnabas* and others with him, *Gal.* 2. 12. 13. The sins of Teachers, are the Teachers of sins; the sins of men in Authority seem to give Authority to sin. Great mens sins go as seldom unaccompanied as their persons: Yea, such mens example is a kind of compulsion, *Why compellest thou, &c?* 'Twas of the incestuous *Corinthian* that the Apostle useth that Proverb, 1 Cor. 5. 6. practical unrighteousness is apt to creep from one part to another: *David's* sloth to gazing, to lusting, to adultery in the act, to flattery, making *Uriah* drunk, and staid not till it came to downright murder. So *Peter's* fear to denying his Master with cursing and swearing.

But, Thirdly, Above all, how apt are even Saints themselves to be heated in their blood, and so lifted up,



above themselves with the feaver of pride? Ah! how apt are men to swell, and think highly of themselves, even because by Grace they have received more than others? Good food and good feeding makes much blood, and hence Feavers and Pleurifies many times ensue. I knew a man whose many, and those dangerous, Distempers Physicians said were occasioned \* by the goodness of his Liver, which did sanguifie much, and he being a free Eater, often fell into Feavers, &c. Pride, like the thistle, grows in the best Soil. Not only those that knew not God, but such also as he had done much for, too often forget him and themselves too. *Israels pride testified to his face, Hos. 5. 5.* 'tis the great master-pock of the Soul. Though the Apostle saith *knowledge puffeth up, 1 Cor. 8. 1.* Yet, Pride usually flows from ignorance. — *They have not known the Lord, The Pride of Israel testifieth, &c.* The *Laodiceans* were therefore proud, because ignorant, *thou knowest not that thou art wretched, &c.* so those question-sick Phantasticks were proud, *knowing nothing, 1 Tim. 6. 4.* And the Apostle would have his *Romans not be ignorant, lest they should be puffed up, Rom. 11. 25.* *Miriam's* pride was great, *Numb. 12. 2.* and it testified to her face, *vers. 10.* and *Hezekiah's* too, *2 Chron. 32. 25, 26, 31.* As there be white teeth in the blackest *Blackmore*, so there is a black bill in the whitest Swan; but *Hezekiah's* \* pride humbled him the more, *vers. 26.* as God gives his People to be gainers by their sins; whence that paradox of *Augustin's*, *My sins in some sense do me more good than my graces; for they make me afterward more humble, careful, more thankful for a Saviour, more merciful to others, more desirous of the state of Perfecti-*

\* This was according to the old notion, that the Liver is *officina sanguinis.* \* *Submissior factus est a superbia cordis sui.* Vatabl.

on, &c. Pride did early bud in the World. The first act of the first Creatures, Angels, of them that fell, was pride, say some. And there are that probably not unfitly think, that it had much influence on *Eve*, *Gen.* 3. 6. Even in Christ's Family it too much prevailed, *Mat.* 18. 1. *Mar.* 9. 34. *Paul* speaks his own danger, *2 Cor.* 12. 7. That Revelations of Divine Mysteries should be puffing up, is sad; Yet, as *Ezekiel*, lest he should be lifted up with his many rare visions, is frequently called Son of Man, to put him in mind of his mortality and miserable condition; so had *Paul* a Thorn in the Flesh, a corruption edged with some temptation, lest he should be exalted. If *Paul* had not been buffeted, who knows whither he would have swollen? He might have been carried higher in conceit, than before he had been in his extasie. This Thorn in his Flesh was a mean to let out the Impostumated matter of pride out of his heart. And he that had found the evil of it in himself, forewarns others of it, *Rom.* 12. 3. *1 Tim.* 6. 17. not to think, not to conceit highly of themselves. Even Church-Officers may be in danger hereof, *1 Tim.* 3. 6. and Church-members too; to be proud of the gift of God, the Blessings of God, the helps afforded us by God, Health, Wealth, Credit, Authority, &c. is bad; but O! to be proud of the Graces of God, how sad?

And O! that, Fourthly, We could not say, that the Sheep of Christ are very subject to the Giddy, to turn round, to be unsettled, and unconstant; But alas! sad experience too much attests it. How Childish are many Professours, *ever learning, never able to come to the knowledge of the Truth.* It's much to be lamented that what *Paul* speaks of the effect of the Ministry, is no more evident in too many, *Ephes.* 4. 14. The craft and cogging



cogging of men, how doth it carry too many about *with every wind of Doctrine*? Many mens heads are so big, that they are too heavy for their bodies: so much wind in them that it carries them about like wind-mills, which way soever the Wind fits. They are like a feather or froth upon the water, wherried about with every puff of wind; unstable Souls, as *Peter* calls them, *2 Pet. 2. 14.* simple that believe every thing, like *Solomons* simpleton, *Pro. 14. 1.* Giddy hearers that have no mould, but what the next Teacher casts them into; being blown like glassess into this or that shape, at the pleasure of his breath. God's Temple had two Pillars, *Jachin* and \* *Boaz*; so should the Saints of the Most High, who are his spiritual Temple, *in him is strength*, that is *Boaz*, and therefore, *he will establish his*, that is *Jachin*. For the present, (saith *Trapin* in loc.) they have strength in themselves, (*i. e.* put into them by God,) and for the future, God will so direct and stablish them with his Grace, that they shall never wholly depart from him. See *Rev. 3. 12.* this should perswade them to be stedfast now, *1 Cor. 15. ult.* \* that they be established in the present truth, *2 Pet. 1. 12.*

Lastly, Christians are too apt to be diseased in their feet; not to \* foot it right as *Paul* speaks of *Peter* and the rest with him, *Gal. 2. 14.* As the way of the Lord is straight, *Psal. 5. 8.* so should Christians walk straight in that way, *Heb. 12. 13.* and not halt, nor be weary running the race of his Commandments. It is farr easier to find high talking, than close-walking Christians. Too many alas! soon tire, hot at hand, and soon give out; faint, contrary to the Apostle's advice, *Gal. 6. 9.*

\* 1 Kin. 7. 21. \* Ἀνίκητοι καὶ ἀκίνητοι. \* Ὁ ἔξοποδιστὴν ἐκ γαλῶμεν.

ἐκπαύμεν, give not in as tired jades; not slack our pace in Religion. *Ambrose* observes of the Figg-tree, \* that the Fruit falls, to give way to the leaves: Such are they that begin in fruit and end in leaves; weary of well-doing, and so lose the things which they have wrought, *Jo.* 2. 8. It's a shame for Christians to faint in waies of truth and holiness, seeing even the (a) O-rator saith, it's dishonourable to faint in the search of that, which being found will more than pay for the pains of searching. *Caleb* was not discouraged by the Giants, therefore he had *Hebron* the place of Giants, *Josh.* 14. 12. 13. so they that faint not in the way to Heaven, shall inherit Heaven.

Reflections.

What need hast thou, O my Soul !  
of care, diligence and indeavour that thou be kept up in a good way, and not fall from it ? 'Tis not every one that gets into the good way, that keeps on in it. The *Galatians* did begin well, yet were hindred by those deceitful workers, false Teachers, which turned them from the simplicity of the Gospel. Thou thinkest thou standest, O my Soul, take heed lest thou fall; hast thou not heard of some, who have been turned out of the way of Truth and Holiness by the deceitfulness of their own hearts, their deceitful lusts, or the subtilty of others ? Thou wert best therefore take the advice of the Apostle, 2 *Pet.* 3. 17. fear a snake under every flower, a snare under every new Truth, as men speak. Ah try the Spirits, whether they be of God or no, because many false Prophets are abroad, who

*For the vaunting Professor.*

\* *Poma decidunt, ut folia succedant.* (a) *Querendi defatigatio trippis est, cum id quod queritur sit pulcherrimum.* *Cicer. de fin.*

deceive



deceive the hearts of the simple. None are verier Fools than they that trust in their own hearts, after so much experience of their treachery. That story is famous of *Saunders* and *Pendleton* in the beginning of *Q. Mary* her Reign. Be not high-minded, but fear. The common rott may take thee if not preserved.

For the poor believing Christian      Much cause of sticking and cleaving close to the Lord, hast thou,  
O my Soul ! In such a declining,  
backsliding loose day as this is.

There are many assaults and temptations from without, and many weaknesses have I within, exposing me to the deceit of Errour and prevalency of unrighteousness even as others. My pride, my ignorance, my wantonness is great: O let me keep close to the Lord. 'Tis an evil day wherein I live. It is an ingenuous thing indeed to be a Christian, as one said of the Primitive times. One saies, lo here, and another, lo there is Christ; Lord, lead me, and keep me in the right way, in the way of Truth and Holiness. Many starrs are fallen from Heaven, many that seemed some years since to have their faces set for *Canaan*, are return'd to the Flesh-pots of *Egypt*, and others have been in the Wilderness so long, that they have lost themselves, and are become a meer nothing in Religion. O that I may be kept waiting upon God in his own waies ! That I may be so,

First, O my Soul, trust not in thine own heart, *Prov.* 3. 5, 7. and 23. 4. and 28. 26. God loves to confute men in their own confidences, as he did the *Philistines* in their Champion *Goliath*. Trust not, no, not Trust it self, but God alone on whom it rests, who is therefore called our Trust. He is two Fools that is wise in his own

eyes. (b) I have wisdom enough in me for my self, is the proud man *Motto*. (c) *This I know that I know nothing*, got *Socrate* the Name of the wisest man in the World.

Secondly, Entrust thy self to the Lord to be kept ; say with *David*, .1 *Chro.* 29. 18. pray that God would keep thine heart in an holy way, and keep up thine heart in an holy temper. That he will fix thy Quick-silver ; that he would give thee *with full purpose of heart to cleave to him*, *Act.* 11. 23. for the strength in which any of his stand, is from above, 2 *Cor.* 1. 21.

Thirdly, Humbly give up thy self to be led by God : In this sense only is blind obedience good. Go with *Abraham*, whithersoever the Lord calls. God loves not *queristas*, but *curristas*, said Luther, not those that dispute, but those that dispatch what he commands. When the Lord speaks, say, *thy Servant hears*, i. e. to obey and do. The humble lowly Soul will be led and keep in the way, *Psal.* 25. 9.

Faint not, O my Soul ! in the way ! take courage, go on, though with some difficulty ; the end will sweeten the means. Consider, fore though thou be, it will not be long e're thou be laid up in a place of rest. As that Noble that travelling to *Jerusalem* in Pilgrimage on foot, when galled and tired, would encourage himself, with *I am going to Jerusalem* ; so do thou, that thou art going toward *Jerusalem* that is above.

*For the weak Christian.*

(b) *Consilii satis est in me mihi* — (c) *Hoc scio, quod nihil scio.*



## CHAP. XIII.

*For profit Sheep most Creatures do excell,  
Saints others should exceed in doing well.*

*Observation.*

**S**Heep of all Creatures among us are most universally profitable. No wonder that the Ancients placed great part of their wealth in Sheep, seeing they are such enriching Creatures. Whatsoever comes from them is some way or other useful. They have not only flesh for food, and fleece for raiment; but for Physick also for man and beast, is it a very useful Creature. Some Creatures are useful only whilst alive as the Horse, Dog, &c. of which we have emolument only whilst living; but being dead are only Carion, offensive, and therefore to be thrown out of sight. Some Creatures are useful only when dead, whilst alive rather offensive and hurtful, if not duly watched, and care taken of them; such are Swine, whose grunting noise and unfavoury smell trouble us; besides the spoil they make where-ever they come, if great heed and care be not taken to them; Hence we say, Swine are never good till they are hung up by the heels. But now the Cow, the Bullock, and the Sheep especially, are of great use both living and dead: The Cow for the pail, the Bullock for drought while alive, and when slaughtered for the trencher. The Sheep herein excells, for the revenue she yearly affords in fleece and lamb, it's hard if it defraies not the charge of it's keeping; its dung, ye know how it manures your Land; the little charge ye are at in improving your Lands by any compost for tillage, where your Sheep have walked, especially

especially have lodged, is sufficient evidence how enriching they are to your Countrey. And whereas ye may observe how the Urine of Conies will scorch up your grafs; and make the places where they haunt not only bare, without grafs, but red also and much discoloured: contrarywise the water of Sheep, what a verdure will it cause in the furrows into which it sinks, and where it leaves its strength? Its Wool, its Lamb, its Pelt, its Flesh, its Entrails, its very Excrements speak it a very profitable Creature. And these things are better known, than that they should be much spoken to.

*Application.*

And ought not Saints, the Sheep of Christ, be very useful in their generation? They are, or ought to be a publick good; what they have, and what they are through Grace, they are and have to be there withal doing good. (d) A good man is a common good. They are useful to God, to men.

First, to God. Not that the Lord hath any need of their service, who can exalt his own Glory, both in his power and in his greatness, by what Creatures soever he pleases; and therefore can make small flies vex the *Egyptians*, and lice devour a proud King; and even greedy ravens to feed an hungry Prophet, 1 *King.* 17. 4. 6. God hereby shewing not only what care he takes of his, to supply their wants in their greatest difficulties and streights: but also that to that end, he can alter and change the nature of Creatures: and make those Birds that are cruel to their own young, and

(d) *χρησὶς ἀνὴρ ἐστὶ καὶ τοῖς ἀγαθοῖς.*



mind feeding only themselves, Caterers for his when he appoints them to that office. Tho, I say, God hath no need of any service from any of his, yet is he pleased to make use of their service, and he expects service from them. To this end are they new-made, *Ephes. 2. 10.* When he brought *Israel* out of *Egypt's* Bondage, he had a service for them to observe and keep, *Exod. 12. 25.* so when he saveth his out of the hands of his Enemies, it is, that they may serve him, *Luk. 1. 74.* Hence Saints and Servants of God, are as terms convertible in Scripture; he expects that His being called *out of darkness into his marvellous light*, should shew forth his Glory, *1 Pet. 2. 9.* a people purchased on purpose to shew forth his virtues. The *Greek* \* word signifies publicly to set forth, and so to excite others to glorifie God. Saints must preach forth the virtues of God by their suitable practices. The picture of a dear friend should be hung up in a conspicuous place of the house, to be seen of all; So should Gods holy Image and Grace in our hearts and lives. \* *Hierome* saies he did love Christ dwelling in *Augustine*: So ought Saints to walk, that others may see and love Christ dwelling in them. It's true, man by all he does can add nothing to God. *Eliphaz's* question strongly asserts this, *Job. 22. 2.* God was God as much before there was any Creature as ever since the Creatures were; therefore Creatures can add nothing to him. *Psal. 90. 2.* Even our Worship he hath no such need of, *Act. 7. 25.* he that gives all things to all men, needs nothing of any man; not only our gifts and parts, but even our holiness and graces, do not make us necessary unto God. God may say to the Great ones of the Earth, I have no need of you; so to the rich: Yea, to the Godly and the holy, I have no need of you

\* Εὐαγγέλλειν. \* *Se diligere Christum habitantem in Augustino.*

neither. Wherefore whatsoever God requireth of us, he aimeth at our profit or good, not his own. Yet is he pleased to esteem as if he received a revenue of Glory from his people, *Psal.* 50. 23. Though he be the God of Glory, *Act.* 7. 2. though his Glory be as himself, Infinite and Eternal, and therefore not capable of our addition or detraction, (the Sun would shine, if all the world were blind) yet to try how we prize his glory, and what we will do for him, he hath declared, that he accounteth-himself made glorious by his, when they conceive of him above all Creatures, and shew forth his praises. Though the poor ones of God, best of any, apprehend Him as *El-Shaddai*, the self-sufficient, and all-sufficient God, as having need of nothing besides or without himself: Yet they, that in their measure are like spirited with *David*, after Gods own heart, will do all his wills, *Act.* 13. 22. *i. e. serve out the will of God in their generation, vers. 36. viz. as Beza* opens that expression, (e) make God's will their mark to aim at in all they do.

Secondly, to men are Saints useful; To others, to themselves. To others, and that to good, to bad men. To good men, First, by their prayers, by which they many times advantage one another; when at a distance, can thus reach each other; Herein the weakest Saints in parts may be useful to the highest and most richly furnished. Hence *Paul* so often and so earnestly recommends himself to the prayers of the Saints, *Ephes.* 6. 18, 19. *Col.* 4. 3. *2 Thess.* 3. 1. especially see *Rom.* 15. 30. which is one of those passages in *Paul*, (f) than which there can nothing possibly be

(e) *Consilium Dei sibi pro vitæ scopo properant. Eccl.* (f) *Hac una est ex illis Pauli Phrasibus, quibus nihil gratius, excellentius, divinius cogitari potest. Eccl. in loc.*



imagined more grave, divine, excellent, saith *Beza*. Strive even to an agonie. Pray for me, I say, pray for me, said Father *Latimer*. Pray for me, pray for me, for Gods sake pray for me, said blessed *Bradford*. *Paul* speaks of the Spirits supply to come in this way, for the furtherance of Salvation, *Phil.* 1. 19. *Luther* in the year 1540 pray'd for *Melancthon* well, falling sick at *Vinaria*, as he was going to the meeting of the Ministers of *Haganaw* upon the *Rhine*, and *Melancthon* confessed that if *Luther* had not come, he had dyed. *Myconius* also was wont to say, that *Luther* obtained this for him by Prayer, that he should out-live him, as he did six years. Indeed of him it became a Proverb, *Iste vir potuit apud Deum quod voluit, that he could do what he would with God*. Hence it is a dreadful thing to be shut out of the Prayers of the People of God, especially his Prophets, *Jer.* 7. 16. and 11. 14. and 14. 11. and a signal mercy to be interess'd in their prayers, *Gen.* 20. 7. *Job.* 42. 8. Hence 'tis that the Saints of the Most High can in their measure still say, as *David*, *Psal.* 109. 4. (g) word for word, but I prayer, as if he had been made up of it, or minded little else.

Secondly, by their exhortations. These are as Spurs in one anothers sides, by which they drive forward in the waies of God. Exhort one another daily, *Heb.* 3. 13. The same word [*παρακαλεῖν*] signifies to exhort and to comfort; hereby they comfort one another by their mutual exhortations; this way the feeble knees are strengthened, and the hands that hang down. What refreshings have many of the poor ones of God found from the advice and counsel they have

(g) אֲנִי וְאַתָּה *Et ego oratio; vel, in oratione eram; vel vir orationis eram. Sic, ego pax, Psal. 120. 7. vel, intentus sum precationi.*  
T.g.

had

had from one another? Hence they ought to consider one another, &c. *Heb.* 10. 24. study one another's case, the causes and cure of their spiritual maladies and distempers, being solicitous of one anothers welfare: to whet, Sharpen, and extimulate, to set an edge on one another, as boars whet their tusks one against another, saith *Nazianzen*. 'Tis no easie matter indeed to give or receive counsel, advice, reproof especially, as they should be given and taken; the more heed should be taken therein. *David* knew such faithful dealing would be far from injuring him, *Psal.* 141. 5. He thought the better of *Nathan* for so roundly reproving of him, *2 Sam.* 12. and made him of his Council, *1 King.* 1. *Peter* thought the better of *Paul* for dealing with him so plainly at *Antioch*, *Gal.* 2. and maketh honourable mention of him and his writings, *2 Pet.* 3. Though the Truth is, this is not every ones case to be able to take kindly a rebuke, though given in tenderness. It were to be wished that that Character given of *Gerson* (that great Chancellor of *Paris*) were to be given of many others, that have more clear discoveries of Gospel-light and truth than he had, viz. (b) that he rejoiced in nothing so much as in a friendly reprehension. In that 141 *Psal.* we read it shall be an excellent Oil, *Hebr.* an Head Oyl, such as they poured on their friends heads, when they would speak them most welcom, which was wont to be of the best. [*It shall not break my head*] or, let him not let it fail my head, let him not cease to do me this good office daily; I shall count it a courtesie, and requite it with my best pray-

Dr. Tailor Martyr told his Friends, that God had provided graciously for him, to send him to that Prison, where he found such an Angel of God as Mr. Bradford, to be in his Company to comfort him. (h) *Nullâ re aliâ tantopere delectaretur, quam si ab aliquo fraternè et charitativè redargueretur.*



ers for him in his greatest necessity, yet my prayer shall be, &c.

Thirdly, By their Example, being patterns and provocations to good, one to the other. They kindle each other into a flame, and add strength and encouragement to each other. *Jer. 50. 8.* [*As He-Goats before the Flock*] i. e. (i) go before others by your good example. Sheep are fearful, and therefore go behind; Goats are not so, and therefore go before. They that have received most strength from the Lord, should encourage others by their forwardness. I cannot here but hint that note of one of our own on that Text. There is good hopes, saith he, that we are going out of *Babylon*, when the He-Goats go before the Flock, when men of publick place and authority are active for Reformation. And is not the contrary true also? It's not the duty of Ministers alone (though much theirs because of that place they stand in to the Lord and his People) but of all else that are Christians indeed, especially as they are intrusted with any excellency, whether of gifts, graces, or authority in Family, &c. *in all things to shew themselves a pattern of good works, Tit. 2. 7.* The word is observable; (k) it signifies a form made by engraving, impression, or any kind of beating, such as we see in stamps, seals or signets. Christians must be such a thing as makes the stamp on the Coin; their carriage should be ensamples, so is the word rendred, *1 Thess. 1. 7. 1 Pet. 5. 3.*

To evil men Saints are, or should be profitable. They are a general good, and that even to those that

(i) *Præite aliis bono exemplo.* Pisc. (k) *Τύπον καλῶν ἔργων, Archetypum Sanctæ conversationis.* Est. *Non verbis tantum præire debes, sed & exemplo.* Τύπον pro exemplari quod imitandum proponitur, habemus. *Phil. 3. 17. &c. Gro.*

are

are not good, neither before God, nor to them. They avert Judgments from them, they procure blessings for them, *Job. 22. ult.* read it either as we, *he shall deliver the Island of the innocent*, or as others, *the innocent shall deliver the Island*; or as others, *(1) he shall deliver him that is not innocent*, him that is guilty. They are useful to the wicked,

First, By their presence; 'tis for their sakes that many a vile person enjoys the good things of the Earth and the Heavens. Their presence staves off Judgments, which come storming down upon the ungodly, as soon as these are removed. *Lot's* presence kept *Sodom* from burning, no sooner is he out of it, but it is on a flame. One man that was *a man indeed*, i. e. in favour with God, &c. might have saved *Jerusalem*, *Jer. 5. 1.* *Diogenes* is said to have sought for a man in *\* Athens* with a Lanthorn and Candle at noon-day; so might the Prophet in *Jerusalem*, and not have found one; despised Godliness had been *Jerusalem's* preservation. Judgment comes in like a Land-flood, when these Flood-gates are removed. When *Augustine* was taken to Heaven, *Hippo* was taken by the *Goths* and *Vandals*. When *Luther* dead, *Germany* was overrun with Idolatry and villany: as *Heidleberg* was plundered by the *Spaniards* when once *Pareus* was laid asleep. God would not so much as look on the wicked in a way of mercy, but for his Peoples sake among them; *2 King. 3. 14.*

Secondly, By their Counsels and instructions, by

(1) *Quinetiam liberabet noxium, q. d. non solum ad prices tuas liberabit Deus innocentem, sed (quod magis mirum est) etiam nocentem, ut Gen. 18. 32. Pisc. \* Homines permulti, viri perpauci, Herod.*



which they are often the means of Conversion to them; turning them from sin, and bringing them to Repentance; an happy way of profiting, by saving them. This is much of a Ministers work, *1 Tim. 4. 16.* yet ought it to be the care and endeavour of other Saints too. This will be much their honour as well as comfort that they bring any to Righteousness, and so shall shine as Stars in the Firmament.

Thirdly, By their prayers and intercessions for them; *Job. 22. ult.* pureness of hands] (m) the sign for the thing signified, the gesture for what is done in that gesture. The lifting up of hands is a gesture in prayer, and the lifting up of pure hands notes the purity of prayer, *1 Tim. 2. 8.* this the sense in *Job*, it shall be delivered by holy prayer, or when thou prayest holily: yet this must not be taken without a caution: 'Tis not the Privilege of Saints alwaies to deliver those that are not innocent; though often such dignity is afforded his people by the Lord, and which none are afforded but Saints, to be Saviours and Deliverers of a people among whom they dwell. God gave *Zoar* to *Lot*, and all the Souls in the Ship to *Paul*, *Act. 27. 23, 24.* God hath given thee (n) &c. they owe their safety to thee, to thy prayers, to thy Company. So God gave the guilty *Israelites* to *Moses*. But it is not Universally true; the Lord hath given express exceptions to this rule, *Jer. 15. 1.* *Though Moses and Samuel stood before me, yet my mind could not be toward this people. Moses that* Chancellour of Heaven, who not only ruled with God,

(m) *Quia tu pro illo (nempe noxio) in precibus puras sustulisti manus, Scult. ut saepe iusti consilio aut precibus etiam nocentibus profunt. Merc. (n) [Tibi dat] i. e. Tui causâ eos servat. unus interdum navim perdit, unus interdum navim servat. Idem contingit in Republicâ. Grot.*

but

but overruled, *Exod.* 32. 11—14. *Numb.* 14. 19, 20. and *Samuel* mighty in prayer, 1 *Sam.* 7. 9. called therefore *Pethuel*, *Joel.* 1. 1. saith *R. Solomon*, that is a God-perfwader. See to *Ezek.* 14. 14. Yet often Saints do thus; *Moses*, *Psal.* 106. 23. for want of such an one God complains, *Ezek.* 22. 30.

To themselves chiefly are the Saints of the Most High profitable or serviceable. *Job.* 22. 2. *He that is wise may be profitable to himself.* The *Heb.* word signifies to understand, to be prudent; and, by a Metonymie, to be happy, or to prosper, because usually affairs succeed well and prosper in the hands of wise men, happiness usually follows true wisdom. All wisdom is not profitable unto men, for there is a wisdom of which the Scripture saith, that *God will destroy it*, 1 *Cor.* 1. 19. and there is a wisdom that is *earthly, sensual and devillish*, *Ja.* 3. 15. *there are a sort of wise men whom the Lord will take in their craftiness*, 1 *Cor.* 3. 19, and there are wise men whose *thoughts the Lord knoweth to be but vain*, *vers.* 20. none of these can men profit themselves by, but there is a spiritual Wisdom, and that will bring in profit indeed. He that is guided by Holy and Godly Wisdom, shall reap the benefit and eat the Fruit of it. This the Scripture attests largely, and glad experience too evinces it. See *Pro.* 9. 12. (o) Men profit not God but themselves by their holiness, they labour not in vain: so false and injurious to God is the evil report of those worse men, *Mal.* 3. 14. We read in Scripture of some good men as rich as, yea, more rich than many others; though God will not have it alwaies so, that holiness may be beloved for it self, and that his may appear not to love him for gain: Yet God had but a little be-

(o) *Tibi aras, tibi occas, tibi seris, tibi eidem metis, Tibi deniq; iste pariet latitiam labor*, *Plaut. in Mercar.*



fore appealed to their own experience that he was not wanting to them for any thing they did for him, Chap. 1. 10. And the Apostle assures us, 1 Tim. 4. 8. that *Godliness is profitable unto all things.* (p) Whatsoever drops out of any promise of the Gospell, falls into the lap of a Godly man. The promises are his, and therefore the good of the promise is his. The truly Godly lay up a good foundation for themselves, 1 Tim. 6. 19.

### Reflections.

*For the selfish  
unprofitable  
Christian.*

What cause of moan, fear and shame have such as live unprofitably in the World? who call themselves Christians, and yet mind nothing save themselves; seek themselves, and serve themselves in all, their own profits, Pleasures, interests, yea, humours too, and will not let go any of these for the profit of others, no nor for the credit of the Gospel it self. How contrary (may such say) do I walk unto the Apostle of our Lord, both in his advice, Rom. 15. 1. [*to bear*] as Porters do their burdens, as Pillars do the poise of the house, or rather as Parents do their Children in their arms. *vers.* 2. [*to please his neighbour*] though he cross himself; this is indeed true Christian love, but is driven almost out of the World by sinful self-love, which causeth men to dislike those things in others, that they favour and flatter in themselves: And in his example also, 1 Cor. 10. ult. who pleased all men in all things lawful and laudable, not seeking his own profit, &c. It should shame Christians

(p) *Nunquam non, & nusquam non est utilis. Est hæc sententia opposita dicto impiorum, Job. 34. 9. Grot.*

for

for their contrary walking, even to their great pattern, the Lord Jesus, *Rom. 15. 3.* Ah where is the Christian, when the man is contentious, quarrelsome, self-pleasing, and self-seeking? I bring up an evil report upon the Gospel, and the Profession thereof, (may such say) and will the Lord take it well at my hands? How few Christians are so convictive by their usefulness and serviceableness to others, to make men say as *Laban to Jacob, Gen. 30. 27. The Lord hath blessed me for thy sake?* 'Tis the excellency of Christianity to cast abroad good wherever men come, to credit the Gospel by a being as generally useful as may be. Their discourses should be savoury, *Ephef. 4. 29. Col. 4. 6.* their all useful. (q)

May ungodly Sinners, haters of goodness and good men, say within themselves, what folly and madness is this of ours, that can hardly afford them a good word, by and from whom we receive so much good? or scarcely think them worthy of a room to live in the World, for whose sakes it is that we our selves live? How often do we wish and seek their destruction; for whose sakes it is that our selves are not destroyed? How oft accuse we the Godly as troublers of States and Nations, who are indeed the \* Chariots and Horsemen of them, their protection and defence, their Salvation and deliverance? The breaches we make by sinning, they make up by praying, and yet shall we still defie and persecute them? *The holy seed is the substance of a Nation or People, (r) Isa. 6. 13.* The *primum mobile*, say Astronomers, turneth about with such swiftness, that, but for the counter-

*For the Foolish and ungrateful World.*

(q) Of a certain *Scotch Divine*, it is said that he did eat and drink and sleep the Kingdom of Heaven. \* *1 King. 18. 17. 2 King. 2. 12.* (r) *Semen Sanctum statumen terræ. Absq; stationibus non staret mundus.*

motion



motion of the Planetes and other Spheres, all would be-  
 fired : So would the wicked World, but for the Saints,  
 who keep a constant counter-motion to the corrupt  
 practices thereof. An Heathen could say, *that a Peo-  
 ple were never safe by the standing of their Walls, while  
 themselves were falling in their vertues.* O that men  
 would at last be convinced, that Godliness is the *Samp-  
 son's* lock wherein the strength of a Nation lieth. On  
 this account therefore (if there were nothing else in it)  
 it is good policy to encourage piety, and to endeavour  
 the \* encrease of an holy seed, in a nation. It is not  
 safe to have them discouraged by whom our safety is  
 established ; much less is it safe to let them fall, by  
 whom in their capacity Kingdoms stand : least of all is  
 it safe to cast them down, who (by the rule of Divine  
 politicks) are State-up-holders. Let men therefore  
 take heed they destroy not them that are such common  
 goods ; yea, take heed of deadning or straitning their  
 Spirits in prayer for you. O men of the world, above  
 all take heed of turning their prayers against you ; do  
 not provoke your own Horsemen to fight against you,  
 and your own Chariot-Wheels to run over you !  
 'Twere better have many outwardly oppose you, than  
 one such (upon just grounds) secretly praying, or but  
 complaining to God against you. They are your Pil-  
 lars that uphold you, do not cut them, and make all  
 tumble down about your ears. *Mary Queen of Scots*  
 feared *John Knox's* prayers more than an Army of Ten  
 Thousand men. Make much of Christ's Flock by whom  
 ye receive so much good.

\* Caryl on Job. 22. ult.

CHAP. XIV.

*By fruitfulness Sheep do their owners raise ;  
Saints would bring others in, their God to praise.*

*Observation.*

**N**O small way and means by which the Sheep enrich their Owners is their fruitfulness, whereby they run a man up to a stock presently. Thus was *Laban* from a little come to great wealth, *Gen. 30. 30.* his stock was little when *Jacob* came, and now it was broken out, and encreased to a multitude. *Jacob* also from nothing but a staff, in few years was owner of great Flocks, *Gen. 30. ult.* in so much, as that *Laban's* Sons begrutched him his increase, *Chap. 31. 1.* (s) But these things are so obvious to experience, that there is no need of farther mention. Three waies of multiplying have these Creatures above other useful and enriching stock, which speaks them fruitful, and thereby of great advantage.

First, They will receive the Ram whilst young ; by that time they are Twelve or Thirteen Months old, ye may see them with Lambs by their sides. Though I know Sheep-Masters with us endeavour carefully to prevent such a thing, because of the spoil of the breed, such usually being not so large, nor bringing forth their young so large and strong, as those that are kept from the Ram till elder, yet in the beginning of their breed in *Ireland*, after the war ceased, men were more desi-

(s) *Fecit hanc gloriam*] i. e. *divitias, has enim sequitur gloria, Vatab. Alii vertunt gravitatem, substantiam, possessionem, &c.*



rous of growing up in number, knowing that they could better their breed by culling, as they would. Whereas we see the Heifer is two or three years old before she hath a Calf at her Foot; it's otherwise with the Sheep, or may be, if ye list.

Secondly, Sheep will frequently bring twins, couples, and thereby grow and encrease much in multitude. This also I know is now against our Sheep-masters, who say one good Lamb is better than two small ones: yet, we sometimes find an Ewe with a Lamb at each side, and they kindly and bravely thriving, and the Dam feeding them up well enough. And this in *Palestine* seems to be accounted a special advantage, of which we read in *Solomons Song* once and again, *Chap. 4.2.* and *6. 6. (t)* [*none barren*] not only singly, but bringing forth couples too; and this will easily grow to a great stock.

Thirdly, Some Sheep in some Countries bring forth twice in one and the same year, and so are fruitful that way. Thus many understand and interpret, *Gen. 30. 41, 42.* of Sheep bringing forth at two several times in the year *Bonfrerius (u)* speaks of this as a known thing in hotter Countries; those that conceived in *September* or *October*, and brought forth in *March*; or conceived in the *Spring*, and brought forth in *September*. It is not our business at present to enquire whether of these were the stronger; Men are diversified in their judgments concerning it, and much is said on this side, and on that: our present search is whether such a twofold bringing forth be or no. Many of the Translations in *Bibl. Polygl.* read the forementioned

(t) *Fœcundæ oves gemellos pariunt magnitudine æquales.* (u) *Notum est in regionibus calidioribus & fertilioribus pecudes bis in anno concipere & parere: Hinc Virgil de Italiâ, bis gravidæ pecudes.*

Text

Text to his sense: *Bonfrerius* also, *Rivet*, *Ainsworth*, and *Diodate* with others so understand it. And that ye may know that this, though unusual with us, yet hath not been unheard of, I remember when I was a School-boy, to have seen in *Devonshire* about a score of Ewes in one mans possession, which they said, did bring forth twice in the year. Such as these, ye will easily think will soon raise a stock to great numbers: Especially if you take with you *Ainsworth's* note on *Cant.* 4. 2. the last clause he reads, *none among them is bereaved of the young*, and notes, that barren is that which beareth not, *Isa.* 54. 1. but the word here used [*Shacal*] signifieth \* either miscarrying in the birth, or loss of that which is brought forth, by robbery, death, or the like. Such twin-bearers or double bearers in the year, not lessened by any casualty, will soon multiply into great Flocks.

*Application.*

In this also are the Saints of the living God like Sheep, who by bringing forth, and bringing up others into the Fold of Christ, enlarge his Flock, and thereby his revenue of Glory and Praise. They that are barren, or have a miscarrying Womb, appear little to be of Christs Flock; no more than *Israel* was Gods vine, when it brought forth grapes to it self, and is therefore called an *empty vine*; *Hos.* 10. 1. so men that draw Disciples after them, *Act.* 20. 30. not that they might win them to Christ, but tye them to themselves, are *deceivers*, and speak *perverse things*. But they that have the Spirit of Jesus Christ indeed in them, O how would they endeavour to bring over others to the obe-

\* שכל

dience



dience of Christ? It is said of the *Pharisees*, *Mat. 23. 15.* (x) that they compassed Sea and Land to make one *Profelyte*, that is, they took great pains, moved every stone, to bring over Disciples to themselves. But the Disciples of Christ long and labour to bring over, not followers of themselves, but Disciples of their Lord; or if followers of them, yet only as they are of Christ, *1 Cor. 11, 1.* The Spouse her Teeth, ye heard from *Cant. 4. 2.* are compared to a Flock of new shorne, washed, and fruitful Sheep: Now what are these Teeth? Interpreters, especially understand by them, the Pastors and Ministers of the Churches: which are compared to eyes, *vers. 1.* as being *Seers*, (so called of old) and here set out by Teeth; so the Chaldee Paraphrase plainly mentions the Priests and the Levites which offered their oblations, and did eat of the Flesh of the Sacrifices, the Tythes and First-fruits. And truly the Ministers of the Gospel are as much concerned, whose care it must be to bring many to God, whom they may one day present with *here am I, and the Children whom the Lord God hath given me.* Paul shews himself a worthy instrument of God this way, *1 Cor. 9. 19, 20, 21, 22, 23.* ye find him there all for gaining, but it is them, not theirs. The Greek word [*κερδιζω*] there so often used and rendred [gain] hath two Etymons given it by learned men; it is, say some, *quasi κέρει ἵδεται*, because it delights the hearts: *Paul's* heart was much taken up with, and delighted in this work: Hence in those verses he harps so much on that string, out of a strong desire of winning Souls to Christ. Others observe that *κέρδι* (from whence this verb) signifies guile and craft as well as

(x) *Fuit autem consilium Phariseorum non Deo Proelytos, sed sibi & sectæ suæ discipulos & affectus conciliare. Camer.*

gain, even such craft as is that of the Fox, which is hence called *καρδία*; of which Creature it is storied, that when he is very hungry after prey, and can find none, he lyeth down, and feigneth himself to be a dead carcass, and so the fowls fall upon him, and then he catcheth them: Even so say these, must Ministers deny themselves, that they may gain their hearers. They turn themselves into all Shapes and Fashions, both of Spirit and Speech, that they may gain Souls to God, striving to be *ἡγουμένους*, as the *Athenian* Oratours were called, i. e. people-leaders. Thus *Paul* shews his zeal also for God towards the *Galatians*, Chap. 4. 19. when he puts on the Person of a most affectionate Mother; calling them *little Children*, embryos, new form'd in the Womb, of whom he did *ᾠδύνην*, which word signifies not only that pain that is in bringing forth a Child into the world, but also all that loathsomeness, and sickness that Women endure whilst they go with Child. Never did any sick Mother more desire to see the Man-child, that sticks in the place of breaking forth of Children, than *Paul* did to see Christ formed in these *Galatians*, viz. that they might seek for Salvation by him alone. And as here he personates the Mother, so elsewhere the Father, 1 Cor. 4. 15. *Philem.* 10. he will be any thing, Father, Mother, Nurse, and what not? that their Souls might thrive. Thus *Cyprian* called *Cecilius* (that converted him) *novæ vitæ parentem*, the Father of his new Life. And *Latimer* saith as much of his blessed Saint *Bilny*, as he called him. 'Tis to this sense that most understand, *Numb.* 3. 1. *Aaron's* Sons by Nature, *Moses's* by education and instruction, because *Moses* (y) taught them the Law, say the *Rabbins*, and adopted them as his, and so instructed

(y) Quod eos Moses Legem docuisset, R. R. in *Mat.* 23. 10. velut sibi adoptaverat, & instituerat Grot. Solent discipuli filii vocari. Mu.

them.



them. 'Tis usual in Scripture for Disciples to be called Children, see 2 *King*. 2. 5, 12.

But not only Ministers as such Design the begetting and bringing forth of others to Christ, but even private Christians too would feign be at this work ; in their station and place speaking of the good things of God, and what they have found of sins sinfulness, and God's grace and tendernefs. *David* would tell what God had done for his Soul ; *Pfal*. 66. 16. (2) Christianity is no churl ; loves not to eat its morsels alone ; would that others should have experience of the same Grace. *Aquila* and *Priscilla* take *Apollos* aside, and open the way of the Lord more plainly and more fully unto him, *Act*. 18. 26. true grace is diffusive ; hence compared to fire, water, light, wind, &c. to spices and *Aromatick* Trees, that sweat out their precious and soveraign Oyls for the good of others. *Apollos* being helped by others, helps others, *vers*. 27. he was not of those that had rather *præesse* than *prodesse* ; nor of those that chuse *proficere* rather than *prodesse*, to inform themselves rather than to instruct others, to know than to teach ; yea, he had rather be an Angel for Ministry, than a *Seraphim* for illumination. *Paul* could have been content, yea, and desirous too, that not only King *Agrippa*, but all that heard him, were as he, those his bonds excepted, *Act*. 26. 29. Saints endeavour to bring in others to Christ,

First, By their seasonable and well-temper'd reproofs ; shewing them their sin, and the greatness of that sin whercof they are guilty. Reproofs must be well tim'd, or else there's danger they may lose their

(2) *Vide* gratorum hominum ingenium, qui alios seculum trahunt ad Dei venerationem, &c. Gei.

effect ;

effect ; sometimes presently, which at other times will rather incense than break the heart. Opportunities should be watcht for this work ; Men are wisely to consider whether it may be better done presently, and in hot blood, or more conveniently and profitably at another time ; *Pro. 29. 11. Eccles. 3. 7.* usually when men are in their drink, *1 Sam. 25. 36.* or in the heat of passion, *Pro. 18. 19.* it's no time to reprove. Though we have read of some that even then have spoken reproofs to good purpose. Mr. *White* reports of a Knight not many years since, playing at Tables, his Chaplain standing by, the Knight being angry, swore, the Chaplain reprov'd him ; the Knight swearing again, he reprov'd him again : whereupon the Knight in much anger turning towards him, said, *Who art thou that darest reprove me ?* The Chaplain answered, *Nay, but who art thou that thou darest thus blaspheme thy Maker ?* The Knight being convinced by this just reproof, retired into his Chamber, and gave his Chaplain Twenty pieces for his faithfulness to him. Reproofs also must be well temper'd, as well as seasonable ; done in meekness. Though sometimes some warmth be needful, yet should it not be scalding, lest persons think it more out of wrath then kindness. Reproof is, though a wholesome, yet a bitter Pill ; there is need of gilding and sugaring it for the best. As *Eliphaz* to *Job*, *if we essay to commune with thee, wilt thou be grieved ?* Some reproach rather than reprove, little hopes that that will do any good. The Apostles advice is the Spirit of meekness, *Gal. 6. 1.* no oratory so powerful as that of mildness. *Reproofs of instruction, Pro 6. 23* Reproofs qualified as they ought have mighty force in them to bring People over to the acknowledgment of their sin. Mr. *Calamy* speaks of Mr. *Deering* an eminent Minister in Q. *Elizabeths* time, being at a great feast,



had a young Gallant that sat over against him, who among other vain discourses brake out into swearing : Whereupon Mr. *Deering* gravely and sharply reprov'd him ; the Gallant being impatient of reproof, flung a glass of Beer into his Face : Mr. *Deering* took no notice of the abuse, but wiped his Face, and fell to his meat as before ; the young Gallant fell to his old discourse and swore again, and Mr. *Deering* reprov'd him as before ; upon which with more violence and rage he flung another glass of Beer into his Face, but he again shewed his zeal for Gods glory to be right, by his meekness and silent bearing this injury also ; at which the young Gallant being astonished, rose up from the Table, fell down at his knees, and asked him forgiveness, professing that if any one had offered him such affronts, he should have stab'd him to the heart.

Secondly, By communicating their experiences, giving others to know what they have found of sins sinfulness and misery, with the mercies of God surpassing great. *Come and I will tell you, &c. Psal. 66. 16.* I was thus and thus, saith *Paul*, and I obtained mercy. Real Christians would not eat their morsels alone, but participate unto others, what God hath freely communicated unto them. This, no doubt was what *Latimer* saith of *Bilney*, that he desired him to hear his confession ; it was not surely his barely repeating *Credo in Deum, &c.* which *Latimer* knew well enough, but it was what he had found God doing to, and upon his heart ; for of it *Latimer* acknowledges, that he thereby learnt more than he had learnt in many years before. Thus the Apostle 2 Cor. 5. 11.

Thirdly, By their holy and shining conversations. There is much conviction in the regular life of those that profess God. Though men should beware not to live

live holily, for this end that they may be seen of men; yet should they take heed that men may see their good works, for this will engage them to glorifie their Father which is in Heaven, *Mat. 5. 16.* It's a vain thing to reprove others of what our selves are guilty; to shew others the danger of sin, while our selves venture on it. *Quid verba audiam cum videam facta?* One desired a Minister to shew him a nearer way to Heaven than he preacht to them, for himself went not that way. But the holy lives of Gods servants have mighty force in them, either to convince, as were *Nebuchadnezar, Darius, Dioclesian, &c.* or (which is better) to convert them that observe them. *Iustin Martyr* confesseth of himself, that by beholding the Christians piety in life, and patience in death, he gathered their Doctrine to be the Truth, and glorified God in the day of his visitation. Of one *Cecilia* a Virgin it is reported, that by her piety, constancy and exhortations before and after Martyrdom 400 were converted. *Chrysostome* calls good works unanswerable syllogisms, invincible demonstrations to confute and convert *Pagans*. Even *Julian* the *Apostate* could not but acknowledge, that the Christian Religion spread by the holiness of the lives of those that professed it. *Bede* (*Hist. Angl. l. 1. c. 7.*) mentioneth one *Albane*, who receiving a poor persecuted Christian into his house, and seeing his holy and devout carriage, was so much affected therewith, that he became an earnest Professor of the Faith, and in the end a Glorious Martyr.

Fourthly, By their cheerful walking: There's little hope to bring men off from their carnality, wherein they consult their pleasures, by shewing them the severities only of Religion; as if real Godliness were a meer marr-mirth, and had nothing pleasant or sweet in it. The probable and easie way to convince men, is to let



them see that Christianity hath the most real sweets; that *joy in the Lord* is worth that name indeed; whereas all carnal and sinful joy is but a meer mock and counterfeit of it; in the midst of which the heart is sad: whereas true Godliness rejoyceth in tribulation, is consistent with troubles in the Flesh. The three Worthies could walk in the midst of the fiery furnace as in some pleasant place, when the Son of God was with them. Any place is a Paradise where God is present. What therefore he said flatteringly to his Friend, *2 Sam. 13. 4.* may be much more said to thee, *O Christian, why art thou lean from day to day, seeing thou art the Kings Son?* How often doth the Apostle press to spiritual joy, and that in all states and conditions? Hardly any duty more prest in Old and New Testament, or less practised. Fitly is *Psal. 33.* subjoyned to *Psal. 32.* for as this ends, *Be glad in the Lord, &c.* so that begins, *Rejoyce in the Lord, &c.* *Plato* could tell the Musicians, that Philosophers knew how to be merry without Musick: much more may Gods People. As a Traveller rides on merrily, and wears out the tediousness of the way, by singing sweet songs unto himself: so should Saints, see *Psal. 119. 54.*

### Reflections

Have I indeed a name of  
*For the loose Professor.* Christ's Sheep? But where is my being like his? where is my enriching my Lord, by bringing forth, by bringing in others to him? have I been useful for the conviction, for the conversion of any unto God? rather have I not cause to fear lest others have been deterr'd and kept off from closing with the truths of God through my posaneness? hath not the name of God been blasphem'd

phemed among Atheists and Worldlings because of me? have I not, with *Judas*, delivered the Lord Christ to the scoffs and buffetings of his Enemies? May not *Epiphanius's* complaint be taken up of me, that for *the looseness of my life, and the baseness of my carriage many shun the Company of Christians, and will not be drawn to converse with them?* Goes there not an ill report of Christians, because of mine unchristian conversation? What say men even now adaies? Such a man pretends to be religious that is not morally honest. Is it enough, thinkest thou, O my Soul! to pretend Religion in a way of worship, it may be, in some discrimination from others, and yet prejudice others by thine uneven walking? Will not the rating of the *Jews* of old by the Lord, *Jer. 7, 8, 9, 10.* justly fall upon me? Shall I be like the *Scribes and Pharisees*, to shut up the Kingdom of Heaven against men, *Mat. 23. 13. neither go in my self, nor suffer those that are entering to go in?* What advantage will it be to me one day, that I have had a name in the house of God, a name to live, and yet have been found dead, and my conversation deadly. It is indeed a great priviledge to (a) be a Christian, not only to seem to be so. An empty Title will yield but an empty comfort at last. What though I seem to be something before men? fishing for esteem and credit that way, shall I not be accounted by the Lord an empty vine if I bring forth fruit only to my self? Up therefore, O my Soul! and bring forth to the Lord.

How unlike Christ's Sheep am I, whose morose and froward carriage even frightens others from converse with me? Am I probable to allure and draw others over to Christ,

*For the peevish  
passionate Profes-  
sor.*

*Esse Christianum grande est, non videri, Hieron.*



who rather scare them away by my sullen and dogged carriage? Men formerly took knowledge of Christs disciples that they had been with Jesus? doth any such thing appear in me? was not he *meek and lowly*? Calls not he upon his followers *to learn of him*? and shall I still be froward, and of a passionate hasty Spirit? What though this be my natural constitution, that sin unto which my natural temper most inclines me? Is this an excuse? Shall *Socrates* say that *Philosophy* had made him who was most *cholerick by nature*, patient and sweet temper'd? And shall my professing the Christian Philosophy do nothing with me? Ah how amiable would meekness and kindness render me to men? Remember, said *Mr. Tindal* to *Mr. Frith*, that *as lowliness of mind shall make you high with God, even so meekness shall make you sink into the hearts of men*. Nothing is more overcoming and constraining than a sweet, patient, pleasant conversation; it attracts and draws others to us, as the load-stone doth iron. Is it not a shame, O my Soul! that after so many years professing Christ, I should lay such a stumbling block in the way of others by my unconquered lust? that any should have cause to say of me as *Nabal's* young men of him, *1 Sam. 25. 17.* he is such a Son of *Belial*, that a man cannot speak to him; so extreme froward, that there is no talking to him? That I should be such an one as *Caelius* the Roman Oratour, who was said to be the (b) most passionate of men, the most froppish of any living? If nothing else will cure thy pettish and froward Spirit, yet try for the Gospel's credit. *Earl Eleazar* told his wife, that though passionate naturally, yet, when he found wrath boyling up in him, he never left meditating on what Christ suffered, till he had thereby wrought his

(b) *Mortalium ille iracundissimus.*

heart into such a frame, that if his Servants had pluckt him by the beard, he could not be provoked. The study of the Scriptures should do some thing this way, Pro. 16. 23. *He that is slow to anger is better than the mighty: and he that ruleth his Spirit, than he that taketh a City.* It were well if the Character which Tertullian gives of the Christians in his daies, might be my characteristick, (c) to be most known by emending former evils, that others might be allured and drawn over to the Lord, by seeing what energie the Gospel hath upon my heart and life.

How unserviceable am I unto my great and good God, through the disconsolation of my Spirit? How many are prejudiced against all the waies of strict Religion when they behold me walking heavily and disconsolately all the day long? Say not men, *Is this to be Religious?* Is this the wages God gives his most careful Servants? must a man bid adieu to all joy, peace, comfort, when he gives up himself to profess Religion? Is God good only to those that defy him day by day, that they can sing and be merry? And have none cause of disconsolation and walking heavily but those that give themselves to be serious in matters of Religion? It is true, Godliness shews the vanity and emptiness of all terrene pleasures and delights, the madness of worldly mirth; but is there *no joy of the Holy Ghost, no consolation in Christ, no comfort of love, Phil. 2. 1?* Is there no pleasantness in wisdoms waies, no peace in her paths? O my Soul! how much hast thou to answer before the Lord for thine obstructing the way of Life to many, by beholding thy disquiet and dis-rest? Hearest thou

*For the dumpish melancholy disconsolate Christian.*

(c) *Nec aliunde noscibiles quam de emendatione vitiorum pristinorum.*



not men say, that when people grow blockish, they grow blockish? When they turn Religious, they must look for no more merry daies? whereas didst thou lift up thine head, and walk cheerfully, would it not let the word see that the breasts of Christs consolation afford more refreshings than the worlds botches? Away therefore with those false conclusions which thou art wont to make to thy disquiet with *Manoah*, *Judg.* 13.22. never think you shall dy before you see the Lord: rather conclude God would never have shewen thee such things, if he would have destroyed thee. Rouze up thy Soul, as the Psalmist, *Psal.* 42. ult. chide thy self out of thine unseasonable discouragements and dumps; lift up thine head, let the World know thou hast meat to eat which it knows not of, that thou hast such delights as it can neither give nor take away. Shall a Philosopher say, that a good man keeps holy day every day, and wilt thou, O my Soul! walk drooping, as if all thy feasts were turned into fasts? The advice that *Tertullian* gave *Scapula* may conclude this to thee: (d) *If thou hast no pity on us,* (said he) *yet have some on thy self, and if not on thy self, yet on the City.* So would I say to thee, if not for thine own sake; yet for *Sions* sake, for Christs sake, whom thou dost profess, yea, for poor sinners sakes, that they may not be prejudiced against the waies of God, stir up thy self, and walk more cheerfully.

(d) *Si nobis non parcas, tibi parce; si non tibi, Carthagini.*

CHAP.

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CHAP. XV.

*The Sheep's for holy use in every part ;  
Saints holy are to God in Head, Life, Heart.*

*Observation.*

**T**H E Sheep is all holy, saith *Rab. Solomon*. Every part of it used for something or other about the Worship of God : Whereas the Dog and Hog were both abhor'd, and nothing of them had any place in Divine Worship ; Hence both declared as the most abominable things, *Isa. 66. 3.* a Dog (*e*) used to express any thing most filthy and abominable. See *Deut. 23. 18.* which Text, though some interpret Metaphorically, of impudent *Cynicks*, or of *Sodomites*, buggers that have cast off all manhood, and are become Dogs, worse than Dogs, yet the *Hebrews* understand it literally, and so *Bochart* and others. And as the Dog, so the Hog also, whose use civil as well as sacred was forbidden, it might not be eaten by them, nor touched, *Levit. 11. 7, 8.* hence God's loathing the wicked's sacrifice is exprest in that fore-quoted *Isa. 66. 3.* [*as if he offered Swines-blood*] which was doubly unlawful, because the Swine was unclean by the Law ; as because all blood was to be poured out, not offered. Other Creatures which were of some use in service, yet were not of such general use, as this Creature, the Sheep : most of his parts being serviceable in some way or other. Thus besides his Flesh, which was offered up in Sacri-

(*e*) *Canis pro re execrabili & fœdâ, Sanct. \* Canis ita vile Hebræis animal, ut ne pretium quidem ejus in Templo recipi posset, Grot.*



fice, two every day, *Exod.* 29. 38. for 2000 years and more, till the ceasing of that service by the destruction of the Temple by the *Romans*, we must particularly consider his other parts as used in Religious service.

Of the Wool dyed Blew, Purple, and Scarlet was much use made for the vails of the Tabernacle, the Curtains of the Tabernacle, *Exod.* 26. for the Priests Garments, *Ex.* 28. for though (as *Ainsworth* observes) the Blew, Purple, and scarlet are colours only, and *Moses* expresseth not the stuff coloured, yet *Paul* affirming that scarlet wool was used in sprinkling the blood, *Heb.* 9. 19. seemeth to teach that the scarlet spoken of in those places was Wool so dyed; and so of the other colours. And thus the *Heb.* Doctors explain them. The Blew spoken of in any place (say they) was Wool dyed like the body of the Heavens (*i. e.* Sky-colour;) the Purple was Wool dyed Red, and the Scarlet, Wool dyed in Scarlet, *Maim. Treat. of the implements of the Sanctuary.*

Of their skins, or pelts were made Timbrels, Musical instruments much in use among the *Jews*, especially their Women, having its name in (*f*) *Hebr.* from its being beaten with the hand; or as (*g*) *Genebr.* on *Psal.* 150. 4. from the sound which it yielded when beaten; not unlike our Drum; mentioned *Exod.* 15. 20. *Judg.* 11. 34. and in the *Psalms* often. Besides the Ram-skins, which dyed Red, made the second or middle covering for the Tabernacle, *Exod.* 26. 14.

Of the Horns were made Trumpets for the Priests, *Josh.* 6. 4, 5, 6, 8. and hence the most received opinion is, that the year of *Jubilee* had its name from the sound of the Rams Horns wherewith it was proclaim-

(*f*) מִן אֶמְצָא *manum pulsavit.* (*g*) *E sono ficta vox, per Onomatopœiam, instrumentum utrinq; membranâ clausum, intus vacuum, quod bacillo percutitur, Geneb. in Psal. 150. 4.*

ed, *Levit.* 25. 9, 10. in which Servants returned to their freedom, and Proprietors to their Lands and houses mortgaged.

Of their Leggs, or Shank-bone were made pipes, used also in a way of praising and blessing God, *1 Sam.* 10. 5. where they are called (h) Prophets, who did celebrate God's praises either with voice, or instrument, or both. Being filled with the Spirit, did sing songs of praise to God. So the *Chald.* explains the last word, [they shall prophesie] i. e. shall sing Psalms and Hymns to the praise of God. These Pipes were made of those Shank-bones, and have their name in (i) *Hebr.* from their being pierced or made hollow.

Of their Guts were made Harps, and such like stringed Instruments; a musical instrument invented by Jubal. *Gen.* 4. 21. used for mirth or joy, *Psal.* 137. 1, 2. *Gen.* 31. 27. in praising God, *Psal.* 33. 2. hence called the pleasant harp, *Psal.* 81. 2. opposed to mourning, *Job.* 30. 31. with these they were wont to celebrate the Lords praise, as ye read often in the *Chronicles*, also in *Neh.* 12. 27. Thus far the observation of *Rab. Solomon*.

Let me add that of all Creatures sacrificed to the Lord, the peace-offering of a Sheep or Lamb hath a special command concerning it, that the whole Rump be offered, taken off at the back-bone, *Levit.* 3. 9. the reason given by most is, because of the largeness as well as fatness and sweetness of that part in the Syrian and Arabian Sheep; being a Cubit long, as is attested by *Aristot. Hist. Animal.* 8. 28. *Plin.* 8. 48. *Herodot.* and from him *Ælian*. Besides many others *Ludovic. Roman.* in his

(h) Prophetæ hîc dicuntur qui laudib' is Divinis celebrandis vacabant — hymnos & laudes Deo canebant, tum voce tum instrumentis musicis, Lap. (i) לילל a ללל \* צנור cithara. est ἐκ τῶν Ἀλαφῶν et ἐν ταῖς.

Travels,



Travels, saith, that in *Arabia* he saw Wethers having Tails which were forty four pounds weight, each; others speak of twenty eight pounds, and the most of eleven pounds: So that nature which hath tyed the Tails to other Creatures, may seem to have tyed the *Syrian* Sheep to their Tails, which with great difficulty they drag after them, saith ingenious (k) *Fuller*, And this is the reason, why of this Creature *the whole rump or tail* is expressely commanded to be offered, not observed in Kine or Goats: that part being for bulk and value considerable in their Sheep, which is contemptible in other Creatures.

*Application.*

The People of the most High should in this also be like Sheep; universally holy, holy in every part, all that is in them, all that is of them, all that comes from them, should be consecrate to the Lord's glory. *Zech. 14. 20, 21.* *Calvin* translates stails of the Horses, what we read Bells; these are wont to be none of the cleanest places, and blood though shed in a just-war, pollutes a man; the Prophet by these expressions signifying, that nothing should be so common or profane in the World, but should be sanctified to God, when he shall reign in the world. Or by the Horses-bells, or collars, and the pots understand the various states of Christians, who all ought to be equally holy: All the Furniture of the Kitchen, whatsoever had been defiled with the intemperance of men, should be turned to the Worship of God. In war and peace, in meat and drink, &c. men shall be holy to God, and shall follow after holiness. It is the manifest testimony

(k) *Pisgab-sight*, &c. in *Reuben*, §. 14. pag. 60. lib. 2.

of a Godly mind, when Godliness runs through a man's whole Life, as the woof doth through the web; when ordinary actions \* are done from a right principle, and to a right purpose. All the Paths of our line of Life must be straight before God. An universality God requires in his service, *Psal. 119 5, 6.* *Aug. saith, the whole Life of a Christian is a holy desire,* and this is always seconded with endeavour; without which affection is like *Rachel*, beautiful, but barren. Yea, a double universality God calls for, of the Subject, the whole heart, and of the object, all thy commandments, all that God requires. A base heart is *funambulus virtutum*, as *Tertul.* phraseth it; he hath a dispensatory conscience; his obedience is partial, as such as goeth in a narrow tract, it extendeth not to the whole Law, and is therefore lost labour. There must be in every true Christian, *tom*, integrity, that there be nothing wanting, no defect of parts, and *Josher*, (1) a correspondency in words, works, to the rule of Gods word. But to particularize,

First, All the parts must be for God, Heart, Head, Hand, Foot, &c. Heart must be holy and wholly for God, or nothing will be as it ought: this God calls for in the first and chief place, *Pro. 23. 26.* Even among the Heathens when a beast was cut up for Sacrifice, the first thing the Priest lookt upon, was the heart, and if the heart were naught, the Sacrifice was rejected: As the Heart is by nature corrupt and polluted, the Lord will have none of it; yet, till the heart be renewed and given to the Lord, he will accept nothing can come from man, *Isa. 29. 13.* of the Heart God saith to us, as *Joseph* to his Brethren concerning *Benja-*

\* *Quicquid agas propter Deum agas.* (1) *Recta ratio morum, sermonum, &c. congruens cum normâ verbi Divini,* *Gei. in Psal. 25. 21.*  
min,



min, *Gen. 43. 3. Ye shall not see my face, except he be with you.* For this God wisheth, *Deut. 5. 29. without truth in the inward parts, Psal. 51. 6. all is nothing worth in Gods esteem.* The inwards and the fat thereof was to be offered to the Lord, (m) *Levit. 3. 15, 16.* signifying our slaying our lusts through affection to God. 'Tis the hidden man of the heart, that God looks after and calls for: Yet not only this, but the head too. When the heart is called for, *Pro. 23. 26,* yet the eyes also must direct the Paths, that they be such as are God's waies. Men must not plot iniquity, devise mischief, and do the thing that is naught, and yet pretend the heart for God still; this is vain and wicked. The heart must be for God, and so must the mouth, the tongue too, *Rom. 10. 9. Confess with the Mouth, as well as believe in the Heart.* In Pope Gregory 13th. his time, in Q. Elizabeths Reign, it was a watch word among the Papists, *give me the Heart*; be in heart a Papist, and then go to Church; dissemble, do what ye will; not so God, he requires to speak for him, and to work for him too; to work the works of God, in a good sense. The head must be for God, and the hand too; action is the best evidence of Life. The primitive Christians were wont, if not (n) to speak, yet to live great things, because they knew the words of God were words not to be read only, but also to be lived. The foot likewise must be for God, to run the waies of his Commandements, *Psal. 119. 32. take long strides toward Heaven.* Luther said well, God loves not *Queristas*, but *curristas*. (o) Among the Jews of

(m) *Mysticus sensus est interimendas in Dei honorem cupidines, quarum instrumenta adeps, renes, jecur, Grot.* (n) *Nos non eloquimur magna sed vivimus. Dei verba non legenda, sed vivenda.* (o) *Apud Hebræos cedebant sacerdoti, de capite, maxilla; de pedibus, armus dexter; de corpore stomachus: Ea redimere non licebat. Significatur Sacrandos Deo sermones, actus, appetitus. Grot.*

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each Sacrifice some parts were for the Priests, which the People might not redeem; of the head, the cheek; of the Legs, the right shoulder; of the body, the breast, to teach them to dedicate to the Lord, their words, actions. and desires.

Secondly, Holiness in every act or action, not only in religious, but also common acts of Life. Some are worldly even in religious exercises, *Ezek. 33. 31.* they came to the Prophets Sermons, and sit there very demurely, as though they would remember and practise whatsoever he said (p) but their heart was on their half-penny all the while, nor can the Load-stone of Gods word hale them one jot from the earth. It should be *sursum corda*, hearts in Heaven; but when many mens bodies are in *facellis*, about religious exercises, their hearts are in *sacculis*, about their gain, as *Augustine* complained long ago. As those *Gergesites*, more (q) mind a Swines-sty than a Sanctuary. And as an unequal pulse shews a distemper'd body, so doth such uneven walking an unsound Soul. But these are too too bad: 'Tis not enough to be religious in religious duties, but in the whole course of ones life, *1 Pet. 1. 15.* *In all manner of conversation:* our very civilities should favour of sanctity and our common conversation relish of Religion. *2 Pet. 3. 11.* *What manner of Persons* even to admiration, so much the (r) Greek word used in that Text implies. [*In all holy Conversation.*] When the Scripture would express a thing exactly, it useth the (s) plural number thus, *Cant. 1. 4. Psal. 68. 20. Gen. 19. 11.* so here, *holy conversations and Godlinesses*, that

(p) *Dum tu loqueris, illi de quæste partes iniquas faciundo, cogitant,* Grot. (q) *Haram domesticam aræ dominicæ præferunt:* (r) [*Ποταπὸς*] *Non simpliciter qualitatem significat rei vel personæ, sed cum emphasi quâdam admirationis, ut Mat. 9. 27. Mar. 13. 1. Est.* (s) *Numerus pluralis excellentiam & magnitudinem rei de notat.*



is, the most exact and perfect holiness in the whole conversation. So 1 Cor. 10. 31. *Whatsoever ye do, &c. receive every Creature with thanksgiving.* Servants must serve Christ in serving their Masters; *Ephes. 6. 6, 7.* must not Masters so command and rule also? and so other relations. The general calling should be exercised in the particular. Earthly businesses done with Heavenly minds. [*Acknowledge God in all thy waies*] *Pro. 3. 6.* [*thy waies*] *i. e.* businesses, private and publick, sacred and prophane. [*Acknowledge God*] *i. e.* set him alwaies before thine eyes; alwaies call on him; take him into Counsel with thee, whatever thou attemptest; direct all things to his pleasure and praise; and then return all things to him by giving him thanks: this is to acknowledge God in all our waies.

Thirdly, Holy in every place and Company; Alwaies under the eye of God, and therefore every where as in his presence. *Psal. 139. 7. Whither shall I flee from thy presence?* God is every where, and where ever he is, he is *the holy Lord*, therefore must his People be every where holy. His Saints are round about him, and like good Angels, they stand alwaies in the presence of their heavenly Father: all holy conversation therefore and exact walking is required of them, even an excellency above ordinary. *Ephes. 5. 15.* (t) to walk circumspectly, precisely, exactly. This makes the place whereon they stand, be it where it will, holy; therefore must they loose their shoe from their foot, *Exod. 3. 5 Josh. 5. 15.* [*Holy ground*] (u) consecrate by the presence of God; all evil desires, and fleshly lusts must be cast away, laid aside, if we will converse with God:

(t) *Ἀνεβῶς μετὰ τὴν.* (u) *Solent pleriq; calceamentis significatas esse dicere magis amoris cupiditates, quæ exuendæ sunt iis qui Divinas res contemplari meditariq; volunt.* Mas.

[Or put off thy Shoe] (x) acknowledge thy self wholly the Lords. Or understand putting off the Shoe as a sign of mourning, and humiliation, 2 Sam. 15. 30. Isa. 20. 2. 4. Ezek. 24. 17. 23. and consequently of Sanctification before God, putting of uncleanness. Moses in all humility and holiness should now resign up himself unto God, and unto the service of him, so Ainsw. understands it. For the (y) expression seems to be borrowed from the custom of Servants, who were wont to go bare-foot, in token of subjection. And to teach us to lay aside whatever is filthy and defiled (as Shoes are wont to be) when we approach, to converse with God. And as in all places, so in all Companies also. Some have a Glove for every hand, as our Proverb saies, i. e. can suit themselves to all Companies with whom they are, can seem to be religious with those that are religious and be as profane with the profane. Joash was zealous for Religion all the daies of Jehojada, 2 Chro. 24. 2. but when he was dead, and the profane Princes courted him, they left the house of the Lord, and served groves, vers. 17. 18, But its much to the honour of Noah, that he was found righteous in that generation, Gen. 7. 1. called by Peter a world of ungodly ones, 2 Pet. 2. 5. Noah by an holy Antiperistasis kindled from their coldness, and became nothing the worse, but much the better (such is the nature of true Godliness) by their opposition. The like may be said of those God-fearers, Mal. 3. 16. when others were so bad, as vers. 14, 15.

Fourthly, Holy in all times, not upon starts, now for God, and anon for Baal, but the constant bent of

(x) *ut totus in Dei jus & obsequium transeas, Q. in Lap. (y) Hic ritus descendit a mancipiis, qui nudis pedibus incedebant, in signum subjectionis, Lap. Docet & carnales omnes curas & cogitationes seponere, cum ad Deum accedamus. Tir.*



the heart to be for God. This the Lord desires in *Israel*, *Deut.* 5. 29. *keep all my Commandments alwaies*; and so *Chap.* 11. 1. An Hypocrite may sometimes put up a prayer to God, *but will he pray alwaies*? *Job.* 27. 10. *Hebr.* is, in every time; no, he will faint, *ἐκπαθεῖν*, *Luk.* 18. 1. shrink back, as sluggards do in work, as cowards do in war. 'Tis the true honest heart that doth as *Rom.* 12. 12. *continue instant in prayer*; the Hypocrite cannot do so for want of an inward principle. If God come not at a call, he is out of patience, and ready to say with that profane Prince, *2 King.* 6. 33. Not so *David*, *Psal.* 27. 4. If his Suit had not been honest, he would never have began it; but being so, he will never give it over, till he hath prevailed. At all times he hath God in his eye, *Psal.* 16. 8. as one that observes all his waies and works, therefore dares he not go out of the right way, because he still Eyes God. Hence such do righteously alway, *Psal.* 119. 112. see to *Pro.* 28. 14. [*feareth alwaies*] i. e. in every article of his life, without weariness, without intermission: not only in adversity, but in prosperity also. *Augustine* would not for the gain of a million of worlds be an Atheist for half an hour, because he knew not, but God might in that time put an end to his life. 'Tis for want of this constancy in good, that the Lord complains of *Israel*, *Hos.* 6. 4. All your goodness and righteousness is infirm, unstable, vanishing, ye persist not in your Repentance; it soon fades and falls away, there seems to be in the words an opposition between the bounty of God, of which in the foregoing verse, and the piety of that People; that, viz. Gods goodness did ever endure; but this, viz. their piety did not long continue or abide. To what the Prophet had formerly said, the People might object, but we have repented, &c. The Lord answers, I, but your goodness

is

is but perishing and soon gone, like a morning Cloud, blown off with the wind, or the dew that passeth early away, when the Sun gets any strength. The best cure for which disease is that advice of the Apostle; 1 Cor. 15. ult. *alwaies to abound, &c.*

Reflections.

Woe is me! that I have been found partial in the law of my God. I have been in some things for God, and in many more for World and Sin. In some meaner, lower matters, how forward and zealous? But in things of greatest concernment, how careless, and indifferent spirited, if not neglective? Like the Pharisees of old, *Mat. 23. 23.* so, have not I been nice in the *minutula*, the smaller matters, whilst I have been negligent in the *magnalia legis*, the great things of the Law? Much noise, stir and quarrel, about a ceremony, whether for the using or omitting of it, whilst in the mean while, walking holily before God, and profitably unto men, hath been slightly past by. Doth not my zeal with the many, run out, either to press as a thing indispensable, an institution of men, with the negligent use of the appointments of Christ? or on the other side, making it my great business and study to decry such an observance as an humane invention, not regarding by a strict universal obedience to testify a conscience void of offence both to God and Man? To which the Apostle did exercise himself, *Act. 24. 16. ἀσκήσας*, I use diligence, skill, and conscience. I lay my policy, and bend my wit; I discipline and inure myself. Alas what folly is it to make no bones (as we say) of a foul fault, when matters of less moment are much scrupled? To make more ado about putting on a Surplice, than putting off filthiness both of Flesh and Spirit?

*For the partial Christian.*



rit? What is to strain at a Gnat, and swallow a Camel, *Mat. 23. 24.* if this be not? A (a) proverbial Speech used to those who will seem to be very strict in small matters, whilst they carelessly neglect their chief duties. *Saul* kept a great stir about eating of flesh with the blood, *1 Sam. 14. 32, 33, 34.* and yet made light of shedding innocent blood, *vers. 44.* (b) as though that had any thing in it in comparison of this. The Priests make conscience (forsooth) of putting the price of blood into the Treasury, *Mat. 27. 6.* who yet made no conscience of imbruing their hands in the innocent blood of the Lamb of God, they would not suffer the price of blood to lye in a chest; but the blood it self they could well enough bear to lye on their consciences. To eat Flesh, or but an egg on Friday, is a great evil, and to be confest to the Priest, and satisfied for by penance; but to swear, steal, &c. any day, is but a peccadillo, and not worth minding. Is this, O my Soul! to be upright and sincere with God? Is this to deal faithfully with him in his Covenant? And so, am I not sometimes eager and hot for the things of God, as if all of a flame; and ere long as cold as a stone in the same matters? halting between two opinions like the *Israelites*, *1 King. 18. 21.* being assoon of this, and assoon of that, uncertain of either, unconstant to either, flying like a bird off one bough, on to another; (as the *Hebr.* word *סעפ* properly signifieth) waving as a top-branch, and wavering like a wave of the Sea, driven with the wind and tossed, *Ja. 1. 6.* a double minded man (saith the Apostle, *vers. 8.*) is unstable in all his

(a) Proverbialis locutio in eos competens, qui a negotiis majoribus videri volunt in rebus minutis, cum præcipua officiorum securè negligant, Grot. (b) Hoc planè est humanum ingierium, ut hodiè videmus; quòd sua decreta magni faciant, Dei autem leges & mandata contemnant, Mart.

waies.

waies : Like *Henry the Fourth of France*, whom *Ravillac* stabbed (as himself confessed) because he was of two Religions, *i. e.* of none. *Such an unstable one, O my Soul, cannot excel*; whatsoever thou seemest to thy self to be, thou art nothing with God. See *Psal.* 78. 8, 37.

Behold, O my Soul! and consider, it is some singular thing that God requires of his Servants; What do I more than others? God will take that from Philistines, which he will not bear from *Israelites*, who thought they might carry Gods Ark in a Cart, as those Pagans had done before them, but they paid for their presumption, *1 Sam.* 6. 7. with *2 Sam.* 6. 7, 8. Greatest states afford least liberty. Every calling hath a *τοῦ πρέσβιτος* a comeliness appertaining to it; the Schollar beaveth himself otherwise than the Clown, the Courtier than the Carter, the Prince than the peasant: so should a Christian otherwise than an unbeliever, than a profligate professour, than a carnal Gospeller, *Ephes.* 4. 1. Before thou attemptest any thing, O my Soul, ask that question that *Alexander the Great* did his Courtiers, when they would have him run at the *Olympick* games, do Kings, said he, use to run at the *Olympicks*? So say thou? Do the Heirs of God, Co-heirs of Christ, use to do so or so? Take the Counsel of *Menedemus* to *Antigonus*, remember thou art a Kings Son, and O see thou do dothing unworthy thy state and dignity; stain not thy blood, defile not thy self: Wilt thou part with thy patrimony? *Naboth* would not. Wilt thou leave thy fat and thy sweet? The Vine in *Jotham's* parable would not: Wilt thou look back with *Lot's* Wife, when thou hast put thine hand

*For the sincere  
real Christian.*

\* *In maximâ libertate minima licentia.*



to Christ's plow? Flinch from his colours, having received his pence-money; disgrace his house, being received into his retinue? Great things are bestowed upon thee, O my Soul! great things are profest by thee, and great things are expected from thee; thou must walk circumspectly, precisely, exactly, to the very top of the duties required and enjoined. God hath elected me for a Vessel of honour; shall I defile my self with the kitchen-stuff of uncleanness? He hath bought me with a price, shall I not be his? He hath adopted me for a Child, shall I not carry it as a Child? *Phil 2. 15. He hath called me to holiness, 1 Thes. 4. 7. He which hath called me is holy, 1. Pet. 1. 15. and hath called me with an holy calling, 2 Tim. 1. 9.* O then, what manner of person ought I to be in all holy conversation and Godliness? Being like his Sheep, in every part given up to an holy use?

(b) *Α'κρεβῶς παρὰ τοῦ αἵματος καίεν.*

## CHAP. XVI.

*The Sheep's content with pastures mean: Should not Christ's be content with what he makes their lot?*

### Observation.

**S**heep, specially for store, fare hard; those that are for the slaughter shall happily be allowed better feeding; fresher, and more grown feeding; but the Sheep that are for breed are kept bare, not wafted and enclosed for them, but short commons; it may be turned off to the Mountains, *Ezek 34. 13, 14.* Such often turn'd to the commons, where grass is short and bare: Yea, and they will do well so: Sheep, it's observed

obser'd  
grow  
the  
great,  
near the  
goats  
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ing and  
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ness, and

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(c) In  
to make  
holiness  
Dominic  
corpus  
lague,

observ'd, will not only live, but thrive also, yea, and grow fat, in places one would think all a rock; where the blades of grass spire up between great stones. Bigger beast, black stock require high and rank grass, where they may fill their mouths at a bite; nasty goats trample on, and foil the grass, the harmless Sheep do well on hard fare. High feeding is in order to fattening and killing. Thus some understand, *Hos. 4. 16. the Lord will feed them as a Lamb in a large place, (c)* feeding him for punishment and slaughter, that being fatted they may be given over to the Enemy to be slain. But a store Lamb can pick up the grass of the Wilderness, and pick a living out of it.

*Application.*

Saints can be content with short commons in the World. Nature is content with little, grace with less. Our Lord hath taught us to pray for Bread, not Bisket manchets, but *(d)* downright household Bread; *Panis* is a *pascendo*, that which will feed, though not delicately. *Psal. 127. 2. bread of carefulness, Heb. of sorrows*, may mean coarse bread or meat, (as bread of pleasures, *Dan. 10. 3. is dainty fine meat*) and therefore our common singing Psalms read it *brown bread* Jesus gave thanks for barley bread, *Jo. 6. 9, 11.* not that *Palestine* had not wheat good and enough, but to shew his humility. See *2. Cor. 8. 9.* So his Disciples made a Sabbath dayes Dinner on a few Ears of Corn rub'd between their fingers, *Mat. 12. 1.* A Philoso-

*(c) In campo lato] ad caedem & supplicium ut illuc cito pinguescat, & mactetur, Vatab. Nunc Israelites copiose pascet, ut mox saginati hostibus dedantur trucidandi, Merc. (d) Panis nomine in oratione Dominica principaliter & praecipue significatur ordinarius ille cibus corpori nostro alendo destinatus; & quidem non ille tenerior a similitudine, sed crassior & domesticus, Scult. Exerc. Evang.*



pher to one that said to him, wouldst thou please *Dionysius*, thou needest not eat Herbs and roots, could answer, couldst thou feed on Herbs and roots, thou needest not please *Dionysius*. Even *Epicurus* (whom yet some note for a voluptuist) is reported to have said, that if he had but a morsel of bread, and a draught of water, (e) he might think himself as happy as the happiest. The *Israelites* in the Wilderness could not be content with bread, though from Heaven, Manna, but they must have Flesh too, they had Flesh but with a vengeance, with a curse, *Psal.* 78. 29, 30, 31. and 106. 15. they did eat and were filled, but better it had been they had fasted; see the story, *Numb.* 11. 18, &c. (f) Meat and Drink are a Christians riches, said *Hierome*, and said not *Paul* the same, 1 *Tim.* 6. 8. (g) food not dainties; garments *quasi* Gardments, which will preserve us from the violence of the Weather. *Bred and Cheese with the Gospel is good cheer*, said *Greenham*. This for quality.

And for quantity our Lord hath taught us to pray for *daily Bread*; bread from day to day, the bread for the day in its day. Enough to bring us home, with *Jacob.* *Gen.* 28. 20, 21. *bread to eat, and raiment to put on till I come again to my Fathers house.* (h) What need is there of much? Rather is it a cumber than an help. The *Israelites* in the Wilderness had their Omer for a day, and what more they laid up, bred wormes and stank. (i) A good man needs but little, said an Ancient. *Agur* desired but his portion, *Pro.* 30.

(e) *Se paratum esse cum Jove etiam de felicitate certare, si a- quam haberet & offam.* *Elian.* (f) *Cibus & potus sunt divitiæ Chri- stianorum.* *Hieron.* (g) *Τροφήν καὶ ἐντροφήν; σκεπίσματα ἐκ κοσμήματα.* *Isiod.* (h) *Infantia dominandi Sunt qui tam multa tam a- rexiè congerunt, cum sit tam paucis opus,* *Lud. Viv.* (i) *Ολιγοδείης ὁ Σαυδαιός,* *Clem. Alex.*

8. לֶחֶם חֲקִי, (k) the bread of my portion, or allowance sufficient. This sufficiency saith the famous *Mede*) is two fold, the former of nature, wherewith a man may sustain himself; the latter of state and condition, vocation, order in which God hath placed one: sufficiency to a private person is one thing, to an householder another, another to a Prince, &c. that price which God hath cut for me is best. If God bring not up a man's estate to his desires, which is satisfaction, yet if he bring down his desires to his estate, this is contentment and that is by farr the best and most comfortable condition; and so will Christians find it reasonable for them to judge, if they consider.

First, Their betters have been but mean in the world before them; though some good men we find rich, *Abraham, Job, David, Solomon, &c.* yet not all so; the termes are by no means convertible, not all good men Rich, nor all Rich men good. He had the example of our Lord before, who though heir of all things, yet here was scarcely Owner of any thing. When it was disputed in the *Senate at Rome*, whether Christ should be owned a God among them, because he had done many wonderful works, it was resolved that he should not, *because of his poverty, which he chose and preached.* The meanness also of his Mother is discernable in the Clothes she wrapt her new born babe in, *Luk. 2. 7.* which by the make of the word seem to be rent or torne (m) rags; his Cradle was a manger, *non in aureo reclinatorio*, saith *Ludolphus*, as the *Porphyrogeniti* in *Constantinople*; born in a Inn, a common house for all comers; and in the Inn, the Stable, the most

(k) *Pane demensi mei sufficienti mihi*, Chald. *תֵּי דִּי־חֲקִי וְ תֵי חֲקִי־עֵינִי*, congrua & sufficientia, L X X. in *Mede*. *Qui mihi satis sit ut inde alar*, Merc. (l) *Propter hoc quod paupertatem predicavit & elegerit, quam mundus contemnit.* (m) *Σταγυριῶν α ἡ παραδοξω.*



common and unclean place, &c. And from her offering also may this be concluded, *vers.* 24. for the Law was that they should offer a Lamb with a little Bird, but they whose poverty would not admit that, should bring two little Birds, *Levit.* 12. 6. 8. When he was born, he was brought forth in another mans house, and when dead, buried in another mans Tomb. Christs Disciples also might be given as an instance hereof, of which something formerly.

Secondly, Christ slights none for their meanness in this World. *Rev.* 2. 9. *Smyrna* the poorest Church hath the highest commendation. *I know thy poverty,* but that's no matter, *thou art rich,* *Jam.* 2. 5. *The poor of this World rich in Faith, Heirs of the Kingdom,* &c. An heart filled with Grace, not Chests with Coin, or thousands of acres with stock, God looks after, accounts of. *Jacob* with his staff, on the Earth for his bed, and a stone for his pillow, had visions of peace, as well as when he was become two bands.

Thirdly, Christ makes little to the Righteous better than much to others. *Psal.* 37. 16. as a Box of Pearls is more worth than many Loads of pibbles. (n) God's blessing on a good conscience how it multiplies all comforts? The *Bee* is as well (if not better) content, with feeding on the dew, or sucking from a Flower, as *Behemoth* that grazeth on the Mountains. (o) They live well as being fed from Heaven with Manna. See *Daniel* and his Companions, *Dan.* 1. 8, 12, 13, 15, 16. pulse and water, poor fare for Noble-men's Sons (and these were of the tribe Royal, *vers.* 6.) yet such as they were well apaid of, *and their countenances were fairer,* &c. they had God's blessing on their course fare, and this was

(n) *Melius ob benedictionem Dei, opum durationem, hilaremque fruitionem, bonam conscientiam, &c.* Gei. (o) *Etsi in diem victitent, e caelo tamen non secus ac mannâ pascuntur,* Varabl.

the main matter that made the difference.

Fourthly, God cuts out the portion to all his; this quiets, yea. sweetens all to see God in all: what he knows meat for each of his, he allots to and for them. *Psal 23.* God is *David's* Shepherd, then he shall not want, viz. what may be necessary to his temporal, but especially to his spiritual and eternal good. And if any should say, But do not the Godly sometimes want even necessities, *1 Cor. 11. 22.* *μὴ ἔχοντας?* We may answer, (p) The want of those temporal things is abundantly made up in the spiritual which they enjoy; and that these things below are only promised to the Godly with the exception of the Cross, whether in correction or tryal, wherein also consists a great part of the Lords Pastoral care. *The wicked in the fulness of his sufficiency is in straits, Job. 20. 22.* Tantalus-like, he is ever wanting, content he hath none. Contrarily, true piety brings true plenty, and a Saint is never to seek of a well-contenting sufficiency, *1 Tim 6. 6.* for to him a little is enough. However it be, *goodness and mercy shall follow me all my daies, &c.* Agur desires to be fed by God. *Pro. 30. 8.* feed me with food convenient, (q) the root properly signifies to tear, as wild Beasts their prey which they take by hunting: thence the nounce, properly such prey as Beasts feed on, generally used for all food of men, some say, because of old they hunted for their meat, or a metaphor from Beasts, who prey on so much only as will suffice them for one day. Agur begs God to feed him with his daily food, as Joseph is

(p) *Iste temporalium defectus in spiritualibus per æquivalens compensatur 2º. Temporalia promittuntur piis cum exceptione crucis, sive castigatorie, sive probatorie; quod etiam ad pastorem Dei curam pertinet, ne oves oberrent; &c. Riv. \* Parva seges satis est. (q) אָרַט, discerpit, dilaceravit dentibus, proprium ferarum; whence the Greek τρέφω, and the English tear in pieces.*

said



said to have fed his Fathers family, *Gen. 47. 12.* we translate according to their families: the (r) *Hebr.* is to the mouth of the little one. i. e. putting their meat as it were into their mouth; so that *Jacob* and his Family lived free from care, even as a Child whose meat is put into his mouth; *Joseph* was no less careful of his Father and his Family to feed them than men are wont to be of Infants. Or it may be thus understood, he fed them to the full, so that they might eat often as Children are wont.

Fifthly, God's choicest Servants have met with courtest fare in the world: *Israel* must eat their Passover with *bread of affliction*. *Deut. 16. 3.* so called either because it was to mind them of their affliction in *Egypt*; or because it did afflict their stomach and body, being of no good tast, and heavy. Others read it *bread of poverty*, such as poor folk are wont to eat; poor peoples bread, ill-leavened, ill prepared. *Micajah* in prison is fed with *bread of affliction*, *1 King. 22, 27.* sparingly, *Tremel.* renders it, Prisoners-pittance. Martyrs in *Q. Mary* her daies were fed (many of them) with bread made most of Saw-dust. *Bonner* allowed *Will. Huntley* only an half-penny a day in bread and drink. *Martin* ordered to *Eliz. Young*, one day bread and another day water. The Bite-sheep of *Norwich* kept *Rob. Samuel* without meat and drink, only daily two or three morsels of bread, and three Spoonfuls of water. Yea, and without these necessities imposed by cruel Persecutors, we read that *Luther* made

(r) לֶפֶי הַטֶּקָּה? *Cibo quasi in os parvulorum indito*, *Jun. & Tremel. q. d. in fame non magis solliciti fuerunt de comparando victu quam pueri, qui ne manum quidem ad cibum extendunt, Q. in Vat. Non minore studio aluit patrem, &c. quam infantes ali solent, Vat. vel sic accipi potest q. d. Saturavit eos; tantum dedit ut possent frequenter comedere, ut solunt parvuli, Oleast.*

many

many a meal of an Herring at a time, and *Junius* of an Egg.

Reflections.

For the discontent-  
ed murmuring  
Christian.

Why am I thus disquieted with-  
in me, that nought that God  
doth can please me? Am I not like  
the *Israelites* of old? When hun-  
gry they cryed for Bread, and  
when God gave them bread, *even the Corne of Heaven*,  
that man did eat *Angels food*, *Psal. 78, 24, 25. i. e.*  
such delicate bread as might beseem Angels to eat, if  
they did eat any at all. Such as the Poets feign to be  
their *Nectar* and *Ambrosia*; then they cry for water.  
When they have bread and water (though both by mi-  
racle) *can he furnish a table in the Wilderness, can he*  
*provide Flesh for his people?* *vers. 19, 20. i. e.* dainty  
and delicate Flesh, such as is that of Quails, meat for a  
King; for they carried \* their Cattle out of *Egypt*  
with them, and so they could not be without ordinary  
Flesh. Ever murmuring, alwaies harping upon their  
wants. And is it not thus with me? Do not God and  
Men hear me much oftner complaining of what I want,  
than giving thanks for what I have? Alas! how little  
do I enjoy of what I do possess, through the discontent  
of my peevish and froward Spirit? No more than *Ha-*  
*man* did his honours, *Esth. 5. 13. q. d. (s) I enjoy no-*  
*thing of all this.* No more did *Ahab* when sick of *Na-*  
*boths* Vineyard, *1 King. 21. 4.* the want of which set  
him off the hooks as we say, and in a great discontent.  
His heart did more afflict and vex it self with greedy  
longings for that bit of ground, than the vast and spa-

\* *Trap. in loc. (s) Cum hæc omnia habeam, nihil me habere puto.*  
cious



cious compass of a Kingdome could counter-comfort : He lay down sick of the sullens, and would eat no meat, for want of a Sallat out of *Naboth's* vineyard. The Devil of discontent whomsoever it possesseth, maketh his heart a little \* Hell. Yea, even not the worst of Men and Women, who ought to be better, are too often vexing and discomposing themselves herewith. *Rachel* had a loving Husband, a comfortable and plentiful Estate, yet wanted still something, and this im-bittered all she had, *Give me Children, or I dye*, *Gen.* 30. 1. and God took her at her word, she had Children, and she dyed, *Chap.* 35. And *Rebekkah* before her seems not wholly free from this disease. *Gen.* 25. 21. her being barren was her burden, as well as her Husband's, though they took the best course for the Cure. viz. address to God. I like that interpretation best, that reads, *in the presence of*, or together with his wife, hinting it a solemn and joynt prayer, yet when she was heard and answered, she said, *if it be so, why am I thus?* q. d. better have no Children, then so troubled with them; though like a good woman as she was, she bethought her self of the best course, she got into a corner, and pray'd down her passions, *vers.* 22. and got the following Oracle, *vers.* 23. A good pattern for me, to cure me of the fret. Alas! O my Soul, 'tis not the little I have, but the much I desire, that makes me so discontented. *Plato's* advice was good; (let me who profess to be a Christian, for shame learn of an Heathen) *He that will be rich indeed, must not so much encrease his riches, as diminish his Covetousness.* And that of *Anfonius*, a French Poet of *Burdeaux*, is worth minding, *He is not happy that hath not what he desires, but he that desires not, what he hath not.*

\* Ταράσην, turbare, inde ταραχή.

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There is much danger, O my Soul! in a great estate, as well as in a poor condition. Great \* Estates have great cares. A state too great, like a Shoe too big for the Foot, is more troublesom than useful. 'Tis not the great cage that makes the Bird sing. A Staff may help a Traveller in his way, but a bundle of Staves would be a burden. Every grain of riches hath a vermin of pride and ambition in it. Many in their low estate could serve God, and be more than commonly Religious; but now resemble the Moon, which never suffers an Eclipse, but at her full, and that by the interposition of the Earth between the Sun and her self. O that *Ireland* were not too full of instances of this kind! Even an *Agur* full fed, may grow wanton, and be dipping his fingers in the Devil's sauce. *Pro. 30. 8. deny the Lord, or belye him.* Who more rich than *Adam* in Paradise? Who more poor than *Job* on the Dunghil? Yet, in Paradise the Devil foiled *Adam*, and on the Dunghil *Job* foiled the Devil. *Seek not therefore great things for thy self, O my Soul! Jer. 45. 5.* and then the want of great things will be no great trouble to thee; Especially in such a day as this is it very unseasonable. *Uriah* would not get to his house to eat, and to drink, and to lye with his wife, when the *Ark* and *Israel* and *Judah* abode in Tents, when the General and Souldiers were incamped in the open Fields. *Daniel* would not accept of the Kings allowance of the Kings dainties, when his Brethren were in distress and want; he would eat no delicate meat, when his City and People lay under ruines. And art thou discontented, O my Soul! because thou hast not this thing and that according to thy wish? In hard times, the life for a prey, is much mercy.

\* *Intrant majores portas majores cure.*



*For the wealthy  
Christian.*

Hath God enlarged his bounty to me, and given me even of the good things of this life richly to enjoy? Hath he enlarged my border, and caused me to break forth on every side? Hath he blessed me in the Field, Barn, Basket, Flock, &c. Let me hence learn, First not to ascribe it to my own acquisitions, and so rob the Lord of his Glory, in what he hath bestowed on me. 'Tis too much like proud Tyre, to say, *by my Wisdom, and my Traffique have I got all these Riches, Ezek. 28. 4, 5.* That was a proud Pope, who upon the Gate of his new-built Colledge had this engraven, *Utrecht* (where he was born) planted me, *Louvain* (where he was bred) watered me; but *Cesar* (who had promoted him to the Popedom) gave the increase; And he was as well checkt by a witty Passenger, who underwrit, *Here God did nothing.* David saies, *Riches and Honours come from God, 1 Chro. 29. 12.* and Jacob too, *Gen. 31. 9. God hath taken away the Cattle of your Father, and given them to me.* He is the true Proprietary, and gives and takes away these outward things at pleasure. *Israel in Palestine* were but Tenants and Farmers, the Land was the Lord's, *Levit. 25. 23.* hence called the Lords Land, *Hos. 9. 3.* and therefore they might not sell it outright, as if it had been their own. Sacrifice not, O my Soul! to thine own net or drag, *Hab. 1. 16, 17.* Say not with the great Dragon, the King of Egypt, *Ezek. 29. 3. My River is my own, I have made it for myself.* That was a proud boast of *Niobe*, reported by the (t) Poet, and it proved accordingly she was brought low and

(t) *Sum felix; quis enim neget hoc? felixq; manebo; Hoc quoq; quis dubitet? tutam me copia fecit. Major sum quam cui possit Fortuna nocere.*

emptied of all. Let God have the glory of all he giveth thee to possess.

Secondly, Learn not to grow proud because of trust in *uncertain Riches*. Many mens good and blood rise together. If God highten thine Estate, O my Soul! highten not thou thy mind, 1 Tim. 6. 17. let not my heart be lifted up with mine Estate, as a Boat that riseth with the rising of the water. *If Riches increase, set not thine heart upon them.* They are not simply good in themselves, nor the portion only of the good, nor make all that have them good or better; besides that they are flitting, are not what men conceive them, such substantial things, but *take to themselves wings, &c.* Who is so much a stranger to the World, as not to know that it was never true to any that trusted it? That they that have been born to, or have acquired great estates, have yet been brought to a very low ebb, to great want? Riches are as Glass, bright but brittle. They are ineidental of Gods love; they are, if blessings (for to all that have them, they are not so) yet but of the left hand, or the Foot-stool; there are more durable Riches, which are more worth the minding.

Thirdly, Learn not to withhold them from them to whom they are due. God hath made thee, O my Soul! not proprietor but Steward, of whom it is required that he be found faithful; not purloining to his own use, what is committed to him for his Lord's. *Nabal* calls all his, *my bread and my flesh, &c.* and therefore would part with none. *As every one hath received, so minister,* 1 Pet. 4. 10. Something of a little, more of more. See Pro. 3. 27. Those things are not our own, but the poors, which we can and ought to be-



flow upon them; wherefore these benefits are called not only Charity, but Righteousness or Justice also, *Pro. 11. 18. 2 Cor. 9. 9.* whatever the Clergy hath, is the poors, said *Hierom.* It is true (in a sense) of others as well as Ministers: Gods poor are Owners of what I have, I am but a Steward and dispenser of Gods bounty to his necessitous Servants: Now if my receipts be found great, and my layings out small, will not God cast back such Bills in my face, and turn me out of my Stewardship? The Apostle quotes it from our Lord, *Act. 20. 35.* as a (u) Maxime taught and pressed by him. They are Fools that fear to lose their Wealth by giving, but fear not to lose themselves by keeping it.

God affords me my portion, and  
*For the mean con-* it is Good, because it is of God's  
*tented Christian.* appointment, *Psal. 16. 6.* That  
 which gives quiet and contentment,  
 refreshment in any portion, is first the favour and pre-  
 sence of God; Secondly, That it is from the hand of  
 a Father: Thirdly, That it comes to us in the Cove-  
 nant of Grace: Fourthly, That it is the purchase of  
 Christs blood: Fifthly, That it is an answer of Prayers,  
 and a blessing from above on honest endeavours. Ah,  
 this makes my cottage and my small possessions great  
 enjoyments: *mercy and goodness shall follow me all my*  
*daies.* Godliness hath contentment, and that is great  
 gain. When *Alexander* the great had taken the King-  
 doms of *Sidon*, and bestowed it on *Hephestion*, to be  
 disposed of according to his pleasure, he finding out  
 one *Abdolinus*, of the Royal line, sent him the Re-

(u) *Eo modo quo ἀρεσκοντα Philosophorum, citatur, non ut verba, sed ut placitum: vulgo δόξας dicunt quarum sola mens spectatur, Hicns.*

gal robes, and made him King ; who before had gotten his living by making, (as some) of watering (as others say) of Gardens ; and when *Alexander*, having sent for him, asked him with what mind, being of so noble a race, he could bear his former poverty, he answered, *I pray God I may bear the Kingdom with the same mind, for these hands administred to my necessity, and as I had nothing, so I wanted nothing.* How much more may I say so, who have so bountiful a God to supply all my need, *Phil. 4. 19. Gr. shall fill up*, as he did the Widows vessels, *2 King. 4. 4. Esau*, profane as he was, had much; but *Jacob*, who had God in Covenant, had all ; that is the difference in the *Hebr. Tongue*, between *Esau's* enough, and *Jacob's Gen. 33. 9, 11. He that hath him that hath all, hath all, \* said Augustine.* I am constant, and therefore have enough, *1 Tim. 6. 8. let us be content, (x) Gr. let us have enough*, so we translate it, *Mat. 25. 9. lest there be not enough*, &c. so we translate it sufficient ; *Job 6. 7. two hundred penny worth of bread is not sufficient for them.* So here, what God allots me is sufficient for me, let it therefore suffice me. In a word, take O my Soul! the Apostle's advice, *Heb. 13. 5. let my Conversation be without Covetousness, and be I content with such things as I have* (or, are present) for he hath said, *I will never leave thee, nor forsake thee.* Αφιλάργυρος ὁ τρόπος: the word for *Conversation*, signifies either a custom or manner, and our means of getting our *livelihood* ; both come to one sense, both our manner and our means of getting our livelihood must be free from covetousness, and be content with the things present. The *Hebrews* had been plundered of all, when the Apostle wrote this, *Chap. 10. 34. though they had nothing, yet be content ;*

\* Qui habet habentem omnia, habet omnia. (x) Α'ρχαζήσωνται.



So was he himself, *Phil.* 4, 11, 12, 13. he binds not heavy burdens on others, which himself will not touch. Not to be content, is to be covetous. A little will serve to bear my charges till I come home; and then shall I have bread, and all things else enough; in the mean time let me live on the promise; that seems to be taken from *Dent.* 31. 8. rather than from *Josh.* 1. 5. as the most have thought, and it's observable to be five times recorded in Scripture, that it may be prest, till the sweetness of it be prest out. Put the promise in suit, put God's bond in suit, as that holy man said, and God will accomplish it. Mean while mayest thou sit and sing

*Hæc alii cupiant, liceat mihi, paupere cultu  
Securo, charâ conjuge posse frui.*

Let others Riches seek; without annoy  
Whilst I, though mean, Relations may enjoy.

## CHAP. XVII.

*Sheep sociable are, hence Flocks they live in;  
Saints find communion sweet and best to thrive in.*

### Observation.

**S**heep love to be together. Birds and Beasts of prey are solitary Creatures, walk and feed alone: Creatures useful are otherwise, love Company. Birds fly in Flocks, Fishes swim in Shoals, Cattle for our use herd together, and so do Sheep: 'Tis *animal gregarium non solitarium*, *Riv.* They fold best together, yea and without the Fold they most quietly lye down together, and rest. They best drive together, ye find some

some difficulty to drive one single Sheep, which so will be apt to straggle, and run this way and that; whereas in Company how easily are they commanded? They feed best together. Hence *Hos. 4. 16.* [*as a Lamb in a large place*] 'Tis a fearful Creature, and being brought alone into vast and large places, runs hither and thither, fears every thing it sees, seeks Dam, Flock, Shepherd, fills every place with its bleatings, and is exposed to greatest dangers from Wolves and other ravenous Creatures; so will God feed, *i. e.* punish, *Israel* (see *Psal. 2. 9. Micah, 5. 4, 6. and chap. 7. 14.* for the sense of the word *feed*,) as one single, succourless Lamb, that goes bleating up and down in the vast Wilderness, having none to tend it, or take care of it. How much better were it to be in Gods Fold, where (though pin'd and pent up in a narrower room, yet) God's Lambs are sure to be fed daily and daintily? As if the Prophet had said, they shall soon have enough of that wild Liberty that they so much affected. Lastly, Sheep are better lookt after and car'd for in the Flock, than when stragling singly, and loosely; when they are in danger of falling into the ditch, of becoming a prey to Foxes, Dogs, Ravens, &c.

*Application.*

And the poor ones of God have found by experience the communion of Saints to be no empty, airy thing; but of singular use to them in their way heaven-ward. Indeed the new Nature, whereby they become Saints, fits them for, and drives them to communion and fellowship. Hence was the practice of Gospel Saints not to live or walk alone, but to joyn themselves together, and joyntly with mutual consent to walk together in Gods waies. Thus the Prophecy, *Jer, 5. 4, 5, 6.*



the ten Tribes, and the two together, taught to cease their divisions, when in a weeping condition together; as *Hooper* and *Ridley* could agree in Prison, who before had clashed about matters small, and of light moment; misery bred unity: (O that it did so with us) [*going and weeping*] tears of sorrow for their sins, the cause, and the ruins of *Jerusalem* and the Temple, the effects of their Captivity, and tears of joy for their deliverance by *Cyrus*, but especially by Christ. [*Let us joyn, &c.*] by mutual consent and agreement, as man and wife are joyned, be so joyned to the Lord; so glewed unto him, as to be one spirit with him, and of one Spirit one with another in him, in a conjugal, perpetual Covenant. An *Antithesis* (saith *Calvin*) between that Covenant which they had broken, and the new Covenant, of which *Jer.* 31. 31. &c. whence (saith he) it appears that this prophecy cannot otherwise be interpreted than of the Kingdom of Christ; for in the return of the People from *Babylon*, they were but few, and they also vexed with their Enemies, &c. Thus the accomplishment in the History, *Act.* 2. 41, 42. being baptized, and thereby acknowledging the Mediatourship of Christ, they were added to the Disciples, &c. to the Church, so *Beza* reads, by a supplement from verse the last. [*They continued in the Apostles Doctrine*] attending their Sermons, to be further instructed in their duty [*and fellowship*] giving up themselves to duties of love and mutual care, &c. Many others heard them, and seemed to be taken with their Doctrine, who yet did not dare to give up their names to them, to walk together with them; *Act.* 5. 13. That punishment on *Ananias* and *Sapphira* was so dreadful, that none durst to fellowship with them; who were not upright. Fear indeed fell on the whole Church, *vers.* 11. yet these kept close to their communion; they were  
all

all with one accord in Solomon's porch, *vers.* 12. others durst not so. It was enough for the common people, as more simple and single (for the chief-Priests and the Pharisees reproached and reviled) to commend them, but durst not give up themselves to their fellowship. Nor is there any contradiction, *vers.* 14. that Believers were the more added, &c. who must needs therefore be the Apostle's hearers, for they might be hearers, who were not *κακολλημένοι*, close joyned to the Apostles. Saul also being converted, upon his return to Jerusalem, whence he had gone forth a Persecutor, seeks to joyn himself to the fellowship of the Christians, *Act.* 9. 26. though through their fear of him, he was some time a probationer, e're he was admitted. He commends this also in his *Philippians*, chap. 1. 5. No sooner had these received the Gospel, but they were in fellowship to a day. The Communion of Saints was with them a point of practice, as well as an Article of belief. The Creed is called *Symbolum*, as a sign or badge to difference Christians from Infidels and wicked people, and therefore was there little reason to leave out the communion of Saints (as some say it sometimes was not in the Creed) this being a main distinctive character, there being no such fellowship as among the Saints, *Cant.* 6. 9.— is but one; *she is the only one of her Mother*, &c. (x) one Church, because from one Faith, by one Spirit. The Primitive Christians were famous for their fellowship, *animo, animâq; inter se miscebantur*, Tertul. The very Heathens acknowledged, that no people in the World, did hold together, and love one another, so as Christians did. As the Curtains of the Tabernacle were joyned by loops,

(x) *una Ecclesia, quia ex unâ fide, per unum spiritum, nascitur.* E-piphan.



so were they by love. The more is our sin and shame in these daies, that following the devices of our own hearts: We are cut in *minutula frustula*, (as *Augustine* said of the *Donatists*) into little pieces, and sucking Congregations.

Great is the advantage of fellowship and communion. For our more easie remembring and improving what appertains hereto, we may reduce all to that of the Preacher, *Eccles.* 4. 9, 10, 11, 12. [*Two are better than one*] more happy, have a better condition; 'tis better for two to live together united, than one alone. The *Jews* refer this to marriage; but it is more general, as appears, *vers.* 12. [*a threefold cord.*] It is a famous saying among the *Hebrews*, *aut societas, aut mors, ei- tper societas, or death*: Man is *ζῶον πολιτικόν*, a sociable Creature, he is natures good fellow, and holds this for a rule, *optimum solatium sodalitium*, that Company is the great comfort of life. God said of old, *it is not good for man to be alone*, *Gen.* 2. 18. neither for his profit nor comfort: *And he that loves to be alone, is either a Beast or a God*, saith the Philosopher. \* Much more is it thus in Christianity; Next to communion with God, is the communion of Saints. Christ sent out his Disciples by two and two, *Mar.* 6. 7. The evil Spirit is for solitari- ness; God and good men for society. *God dwells in the Assemblie of his Saints*; yea, there he hath a delight to dwell; calling his Church *Chephsiba*, *Isa.* 62. 4. and the Saints were *David's Chephsibam*, *Psal.* 16. 2. 'Tis an observation of *Origen* on *Genesis*, that God made most things double, as Heaven and Earth, Sun and Moon, Male, and Female, &c. to teach man to delight in society. Thus in general, this gene-

\* *Arist.* *polir.* 1.

ral is particulariz'd, wherein the good of society doth consist. *Eccles. 4. 9.* As

First, *if they fall*, that is, one of them; a plural for a singular partitive: as *Jonah 1. 5. the sides of the ship*, i. e. one of the sides, *Mat. 21. 7. set him on them*, i. e. one of them. If one falls, the other shall lift him up, whether the fall be into sin or suffering; *q. d.* if a Traveller goeth alone, and fall into a ditch, where there is none to draw him out, he must perish, but if he hath one with him, he that is the stronger shoreth up the weaker. While *Latimer* and *Ridley* lived, they kept up *Cranmer* by entercourse of letters, and otherwise, from entertaining counsels of revolt. *Ridley* being Prisoner had the Liberty of the Tower, to prove likely whether he would go to Mass or no, which once he did; but *Bradford* being there prisoner also, and hearing of it, wrote such an effectual letter to dissuade him, that did him much good, for never after could he be perswaded thereto. The same *Bradford* also was instrumental to keep Bishop *Farrar* from receiving the Sacrament at *Easter* in one kind, which he had promised to do. Dr. *Taylor* for like cause rejoiced that ever he came into Prison, there to be acquainted with that Angel of God, *John Bradford*, so he called him for the good he received from him. O the mighty advantage that Christian society well imployed, and improved, brings in this way. 'Tis dangerous, ye know, to let a bone broken, be long ere splinter'd; or out of joynt, e're set right: So in Soul matters to be without Soul-monitors, *Gal. 6. 1.* Satan is readiest to assault, when none is nigh to assist. Solitariness therefore is not to be affected, because it is the hour of temptation.

Secondly, *If two lye together they have heat.* The letter



letter of this we have accomplished, 2 King. 1. 1, 2. and the Metaphorical sense is as plainly evident, conference warms, *Luk. 24. 32.* a certain divine efficacy warmed their hearts, whilst he spake to them. Like unto which *Senardus* speaks something concerning the Martyr (y) that he heard his words, as the words of the Holy Ghost. Hence the exhortation of the Apostle, *Heb. 10. 24.* to consider one another, to provoke unto love and good works; to whet one the other, *Deut. 6. 7.* to sharpen and extimulate, *Pro. 27. 17.* to rouse and raise up their dead Spirits, 2 *Pet. 2. 13.* to set an edge on one another, as Boars whet their tusks one against another, saith *Nazianzen*. Heat and Zeal and good affections proceed from mutual knitting together. When *Silas* and *Timothy* came from *Macedonia*, *Paul* was pressed in Spirit, *Act. 18. 5.* (z) warm he was before, but now all of a light fire, as it were. Those dull Daughters of *Jerusalem* by hearing the Spouse describe her beloved, as she doth, from top to toe, *Cant. 5.* were fired up with desire to joyn with her in seeking Him whom her Soul loved. The lying together of the dead body of one with the bones of *Elisha* gave life to it; so doth good Company give life to those that are dead, &c. Strike two cold flints together, and fire will come from them: So let two dull Christians confer and communicate their Soul-secrets and experiences, and it shall not repent them, they shall find the benefit of it. *Job. 38. 31.* Canst thou bind the sweet influences of *Pleiades*? Those *Pleiades* be the seven Stars, that have all one name, because they help one another in their work, viz. to bring in the Spring; like seven

(y) *Ego vero illius oratione sic incendebar, ut cum eum differentem audirem spiritus Sancti verba me audire existimarem.* (z) *Intus & apud se aestuabat præ zeli ardore, Bez.*

Sisters,

Sisters, (as the Poets have feigned them) joynd together in one constellation, and one Company. We see God will have the sweetest works in nature to be performed with mutual help. The best time of the year, the sweetest warmth cometh with these *Pleiades*, and the best time of our life cometh, when we live together in Christian love and fellowship. Sincerity is the life of Religion, and society the life of sincerity.

Thirdly, Mutual help and assistance, as well as warmth and heat. *Vis unita fortior*. God bad *Gideon* to go down to the Camp of the *Midianites*, and if he feared to go, to take with him his servant *Phurah*, *Judg.* 7. 10. *Jonathan* will not go without his armour-bearer, *1 Sam.* 14. 6, 7. nor *David* without *Abishai*. Christ when he sent out his Disciples, sent them by two and two; and when he begins his passion in the Garden, took *Peter James* and *John* with him, for the benefit of their prayers and company, though they served him but sorrowfully: Unity hath victory, but division hath dissolution, as it did once in *England*, when *Caesar* first entred it, *Dum singuli pugnam, universi vincuntur*, when they fought in small parties, they were all by degrees overcome, as *Tacitus* reports of the Ancient *Britanes*.

### Reflections.

I feed largely, but do I feed safely and sweetly? I am not brought within Folds and Pens, but walk at liberty; under no bonds, accountable to none for my conversation, &c. but is this the manner of the Sheep of Christ? Do not his Lambs when they are from the Flock run up and down bleating and crying

*For the alone walking Christian.*



crying out till they have found out whom to joyn themselves to? Is it not the voice of Christ's Spouse, *Cant. 1. 7. Tell me—where thou feedest, where thou makest thy Flock to rest, &c. Why should I be as one that turneth aside by the Flocks, &c.* left by Christ, or leaving Christ, are in danger of walking in by-waies and paths; [*of turning aside*] some read that word, *Why should I be like to her that wanders?* others, *one veiled, lest I be accounted, as one veiled among the Flocks of thy companions, i. e. an harlot, Cant. as an harlot wandring hither and thither, Merc. being alone, and in the Fields, or withdrawn places, as the manner of such is, Sanct. Consider O my Soul, what too much cause of suspicion they too justly give, that walk at random, and not in communion with the Saints. And consider withal, Christ's advice in his answer, vers. 8. go forth by the footsteps of the Flock; not get into some Wilderness, and keep close to thy self, have nothing to do with them that profess themselves mine; but joyn thou thy self to them that have joyned themselves to me, by my will. Follow the practice of the primitive Saints, as they followed my precept and president. [*And feed, — by the Shepherds Fents*] keep close to those my under Shepherds, whom I have set over my Flocks, to lead them out to, and bring them in from pasture; consult them, and be directed by them. Is it thus with me, O my Soul! who live alone, and esteem my self free, because thus at liberty? Add I any where any thing to that order which the Apostle with so much joy beheld in his *Colossians*, (a) *Chap. 2. 5.* the order wherein every one is set in his proper place, to fill up what is his duty. An allusion to a Company of Souldiers, eve-*

(a) *Ordinis nomine tam consensum, quam mores rit è compasitos, et totam disciplinam intellige. Calv. sic Dav. Ham.*

ry one in his place, in rank and file. Though thy Faith should be as firm as the Firmament it self (*σφαιρα*) yet if no order, where is the beauty? Surely Christ hath appointed some Discipline, as well as Doctrine; else it will be a confused house, a lawless Kingdom, a rude and wild Army; but Faith and Order, Doctrine and Discipline together, these two render the Church, *fair as the Moon, clear as the Sun, terrible as an Army with banners, Cant. 6. 10.* Is it not, O my Soul! that I may take a liberty to walk loosely, that I walk thus solely; that I may say, as *Psal. 12. 4.* The Apostle gives caution of, and bids beware of those *that did walk disorderly i. e.* under no order or rule; may I not fear it may reach me? But besides am I not the loser, whilst I walk thus alone? My joys are but single, my troubles doubled, for want of those that might sympathize and bear a part with me. How easily born would my burden be, had I many Shoulders to lay it on? And how would my mercies be abundantly multiplied, did many partake of them with me? This is the benefit of having hearts, as well as persons united in the fellowship of the Gospel, that they may mutually rejoice and mourn together, as members indeed of the same body. Am I not the more exposed to temptation, and to be over-born by it, being without help of any to foresee it for me, and shore me up against and under it? *Woe be to him that is alone!* Am I not in more danger of becoming a prey to wild Beasts, while I am thus apart from all Christ's Flocks? What Shepherd have I to look to, and take care of me? What Companions to feed and fold with, that I may be preserved? Turn thee, O my Soul! turn thee to the Most High, by the Flocks, and the Under-shepherds to the chief Shepherd of Souls.

Bless



*For the enchurch-  
ed Believer.*

*Bless the Lord, O my Soul!* that  
hath given me a Name in his house ;  
that hath taken thee into his Flock,  
and keeps thee among his Sheep.

Time was thou wert also running at randome, bleat-  
ing up and down without Company and care : Let God  
have the glory that hath brought thee over to a profes-  
sed subjection to the Gospel ; that thou hast found the  
glorious presence of the Lord in the slighted assemblies  
of his despised Saints ; that in his Temple thou hast spo-  
ken of his Glory, *Psal.* 29. 9. that thou hast seen the  
goings of the Lord in his Sanctuary, *Psal.* 68. 24. that  
he hath given thee an interest in the hearts, affections,  
cares, prayers of his people ; that they participate  
with thee in thy joyes and sorrows. 'Tis mercy in-  
deed to enjoy God, any thing of his presence, and spi-  
ritual teachings and refreshings in privacy, in a corner,  
with *Isaac* in the Fields, with *Daniel* by the Rivers  
side, with *Peter* on the house top ; But O the glori-  
ous outgoings of the Wisdom, Power, Mercy, &c.  
of God in the Assemblies of his People ! to have interest  
in the affections, gifts, graces, counsels, comforts, ad-  
monitions, exhortations, &c. of his beloved ! 'Twas  
one of the most severe threatnings against the false  
Prophets to be denied this, *Ezek.* 13. 9. *They shall not  
be in the assembly of my people ; nor shall they be written  
in the writing of the house of Israel.* David no doubt  
enjoyed God in his retirements, but when he was a  
little put by coming at the Assemblies of God's people,  
how did it trouble and afflict him ? See *Psal.* 42. 1, -4.  
and *Psal.* 84. 1, 3. [*even thine Altars*] *oh thine altars!*  
so some read it by a passionate exclamation, importing  
strongest desires after them. *Blessed are they that dwell  
in thine house, &c.* Let such as enjoy these mercies im-  
prove them ; O my Soul ? Be not barren under the  
droppings

droppings of Heaven's dews ; be not lean and ill-favoured still under fat and fattening means ; not like *Pharaoh's* lean kine, after thou hast devour'd much, feed little. Great eaters are generally observ'd to be thin and lean Persons, their food as it were passes through them, and they digest it not : Such are careless and forgetful hearers. God hath promised his blessing in *Sion*, *Psal.* 133. 3. choice blessings, *Psal.* 134. 3. above any that came from Heaven or Earth, *Psal.* 128. 5. O my Soul desire and endeavour to grow up as *Calves of the Stall*, *Mal.* 4. 2.

If ye have tasted that God is good in *Sion*, and are now driven thence, ah long for his presence in his Assemblies ; prefer *Sion* to your chiefest joy ; long for his blessing among his People ; that thou mayest see the good of his chosen, that thou mayest rejoyce in the gladness of his Nation ; that thou mayest glory with his inheritance. *Psal.* 106. 5. Now to him that is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us. Unto him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen. *Ephes.* 3. 20, 21.

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FINIS.

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